B., H 3939. aa. 17
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A CONSOLATORY LETTER TO ALL THE AFFLICTED CATHOLIKES in England.

Philip. 4.

Sic state in domino Chariſsimi:

So ſtand in our Lorde, my Deareſt.

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TO HIS MOST DEARE COVNTREYMEN ALL THE AFFLICTED Catholickes in England H.B. wisheth all comfort and strength and pseueraunce in Christ Iesus.

RIght Noble Lordes, and worshippfull Gentlemē with other worthy Confessors of Christ his Church, and religion, & generally all ye that vnder the name of wilfull and obstinate Recusants, but in verye deed because you be true and constant Catholickes, eyther alredy haue ben, or by likelihood may be hereafter, endomaged in your worldly goods and possessions, empeached of liberty, or other wyse persecuted and afflicted. If the light of fayth did as clearely shine, & the fire of godly Zeale and charity were now as feruent in mens harts, as it was in the golden dayes of those first Christians among whome the precious blood of our Sauior was yet warme, the memory of the blessed Apostles most fresh, & the example of invincible Martirs in euery sex age and condition so frequent as that nothing could be more cōmon then dayly to see men and women, olde and young, rich & poore Priestes and secular for Christs sake to offer

them selues with willing and glad mindes to all kinde of exquisite and greuous torments. If it might please God (I say) but in some parte to renue & kindle againe the deuotion of those times, in this our dull age & dead season: neyther should this present persecutiō seeme so terrible, as now I feare it seemeth, to many: neyther should it be needfull at all to vse so much comfort, encouragement, and exhortation as now perhapps to a great number shal be very necessary to be applyed. For so farr were the most Christians in that flourishing prime tyde and cleare Noone dayes of the Church from being afrayde of any kind of death (although most cruell and painfull) that euery one deemed him self the more happy, by how much more he might endure for the loue of our Sauiour: and as for temporall goods they were then so litle esteemed as that many preuented the persecutors hands, by selling all that they had, and distributing their money for the relefe of their poore Christian brethren. But now (alas) that saying of the Prophet Ieremie is to playnly verified of this our miserable time: Hier: 6 Væ nobis quia declinauit dies quia longiores factæ sunt vmbræ vesperi: *woe to vs because the day is farr spent, because the sha-*

ſhadowes are growen longer in the eauening. The light of true knowledge being diminiſhed charity waxing colde, & iniquity encreaſing, the ſhadowes of tranſitory things ar become ſo greate, that now a mole hill appeareth more then a mountayne did in times paſt, the loſſe of a litle money, is now accompted greater, thē here-tofore of a whole world of wealth, yea more at this day perhapps ar diſmayed at the pinching of their purſe, then would in former age haue ben appalled at the tearing of their fleſhe & breaking in ſunder of all their bones. I meane not in this ſpeach to include many of Heb: 6
you moſt conſtant and approued Confeſſors of whom I confidently truſt better things and nearer to ſaluation: who haue well deſerued that honorable teſtimony, which Saint Paule giueth to the Hebrues hauing ſuſteyned al- Heb: 10
ready a great fight of paſſions: on the one part by reproches and tribulations made a ſpectacle: and on thother part made companions of them that cōuerſed in ſuch ſort. You haue taken compaſſion on them that were in bondes: the ſpoyl of your owne goods you haue taken with ioy, knowing that you haue a better and a more permanent ſubſtance. Ther remayneth for you no more but that you doe not loſe

your cõfidẽce which hath a great renumeratiõ. How long this persecutiõ shall continue, & to what extremitie it may grow hereafter, God knoweth: And although we may hope the best yet in respect of our sums, we haue cause also to feare the worst. Therfore patience is necessarie for you: that doing the will of god, you may receiue the promise for yet a litle & a verie litle while, he that is to come, will come, & will not slacke. Liue you in the meane while by the assured fayth & hope of Christ his cõming, and withdraw not your selues from the Catholike Church, being redy to resist vsque

Heb: 12 *ad saguinem. Even to the patient shedding of your blood, if the glory of Christ his name shall so require. But I speake of the base minded multitude who hardlye be perswaded in hope of felicitie in the life to come to liue here with patience in penury or willingly to endure a paynfull death: who ar ether with holdẽ by feare of penall lawes agaynst their cõsciẽces, frõ the harbour of saluation: or if they be yet in the Church, they stagger and ar ready to fall at the terror & blast of euery new statute that commeth forth, behauing them selues in the meane time so coldly in their profession, that scarcely shall you perceiue them by any outward*

ward acte to be Catholickes. For these especially I haue taken in hand this labour of exhortation, although I trust it shal-be acceptable to you also, who by likelihod haue lesse need to be comforted: for euen those that fight or runne best are encouraged not onlye by their maisters and gouernours, but also by the vulgar multitude that standeth a farr of: & that which to others is a necessary perswasion, to you is a great and excellent commendation: for so much as you do that of your selues without externall admonition, wher vnto others haue neede to be often and vehementlye exhorted. And if I profite not otherwise by this endevour, yet I hope I shall reape profite by calling to remembraunce that which maye bring comfort to my selfe, wherof I confesse I stand in neede, in respect of the sorowe which I suffer for your affliction my deare beloued countrymen, and for the lamētable state of our natiue Land, being absent in body, yet alwayes present with you in minde and spirit, & likewise doe I need the prayers of good folke which I besech all Catholikes that shall read this simple treatise of their charitable goodnes to bestow vpon me. Tertu: ad Martires.

AND now to come to my intended matter. The weyght of this preſẽt perſecution ſeemeth chiefly to conſiſt in two penall ſtatutes: thone enforcing you to make ſhew by outward ſignes of yelding to a contrary religiõ: the other debarring you from practiſe of your owne: the one propoſing vnto you detriment of temporall goods: the other thretning bodily deth: I meãe thone inflicting penalty, of .xx. pownd by the month to be exacted of all thoſe that refuſe to be preſent at the ſchiſmaticall prayers now called in England by the name of diuine ſeruice, the other forbidding you to receyue catholicke Prieſts, and conſequently excluding you from the benefite of god his ſeruice & Sacramẽts, vnder no leſſe payne thẽ for the ſame to ſuffer death as in caſe of felony. Agaynſt the terror of both theſe lawes, I intend to geue ſuch comfort, as it ſhall pleaſe god by my poore pen to aforde. And firſt I will aſſay to geue a cordiall agaynſt the thirten monthes mulct, as that which may extend it ſelfe more generally, and is more like to be

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put in execution, then that other lawe which draweth blood at the firſt encoú ter: the world being more earneſtly ſet in theſe dayes to thirſt after money, thē to deſire the ſhedding of mens blood. And like as peſecution beginneth commonlye with leſſer penalties before it proceed to greater: ſo ſhall it not be a miſſe to keepe the ſame order in applying remedye to theſe afflictions: The loue of worldly goods being not ſo naturall as the care of keeping of a mans life, & therfore ordinarily the loſe more eaſily digeſted. Although many will ſay that they would rather dye, ſpeedely, then liue a long time in miſerie: The reſon of this their iudgement may be geuen for that they haue already ſome fee ling of want in this life, but of deathe they haue not yet taſted, neyther dee they feele it ſo much, being in their opi nion farther from them: but if death were iminēt, I thinke ther are very few that would not ſaue their liues if they could although with very hard conditions for their maner of liuing: ſo that cōmonly that is found true, although

it were vttered by the father & Author of lyes: *pellem pro pelle, et cuncta que habet homo dabit pro anima sua*: Skyne for skyne and all that a man hath he will geue for his soule, that is to say for the redemption of his naturall lyfe. Yet neuertheless ther is good hope that if we maye perswade men to endure patiently the with-drawing of goods & liuings, they will more boldly aduenture if it shal-be needfull, the losse of liues: the departing from these temporall possessions, being one especiall payne, that mē hauing substance doe find at the time of their death being also a greate cause why they feare to dye, and therfore many times a great impedimēt to the happy atchiuing of glorious martirdom.

Iob: 2.

ACording to this order therfore let vs first consider this penalty of twēty pownd by the month, for what cause it is layde vpon you, what incōueniences it bringeth, and what recompence you maye expect in time to come for this vrgent detriment. So that waying the goodnes of your cause, and ioyning therto

therto hope of future reward, you may rather reioyce in the gayne that is to come, then sorow for the present losse, or feare the distresse or incommoditye that may ensue. And first touching the cause wherfore your purses be thus punished. You suffer because you ar Catholickes, or as the world termeth you recusants: Let vs see therfore what you refuse to doe, and vpon what ground: & although you haue the same declared more at large in sundry learned treatyses, it shall not be amisse perhaps to call some few poynts amongst the rest to remembraunce.

YOu refuse to doe directly agaynst your conscience, to descend quick vnto hell, and to be swallowed vp a liue by your enemies, for Saint Augustine sayeth, when thou knowest it to be euill which thou doest, and yet doest the same, thou goest downe quicke vnto hell. And in a nother place, those are they sayeth he that are swallowed vp alyue, who know a thing to be euill, and doe geue consent with their tongues. And great reason haue you to shun this mani-

1 *Doing agaynst conscience.* *in* Psal: 54 *in* Psal: 123

manifest and wilfull perdition of your owne soules, knowinge that as Saint
Ro: 14 Paule sayeth, he that discerneth, that is to saye, he that iudgeth a thing to be euill although it were otherwise indifferent, if he doe it, is damned: because, not of fayth, but because he doeth not according to his conscience and knowledg, for all that is not of fayth, all that is done agynst a man his conscience, is sinne albeit the thinge were of it selfe lawfull: much rather if it be vtterly vnlawfull, as the going to church with heretikes is holde in euery discreete mans conscience and iudgement: And Saint
Ia: 4 Iames sayeth, to one knowinge to doe good, & not doing it: to him it is sinne, much rather if a man know a thinge to be euill & do it, his offence must needs
Ro: 14 be great. Blessed ar you therfore in refusing to condemne your selues by doing contrary to that which you best allow.

Dishonoring of god. 2 Also you refuse to dishonor god by fleeing from his banner and furnishing his enimies campe with your visible presence: Whereas it is written in

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the Prouerbs: *That in the multitude of his people is the kings dignity, & in the smale nũber of his folke, the ignominy of a Prince.* And ther-fore of such as shrinke awaye in time of aduersity our Sauiour complayneth in one of the psalmes in behalfe of him selfe and of his spouse the Catholike Church in lamentable manner sayinge: Aboue all myne enimies I haue byn made a reproch to my neighbours and a feare to mine acquaintance excedingly: they that did see me haue fled forth from me, vpon which place Saint Augustine sayth, that the departure of those that had seene & known the Church is more greeuous & altogether intollerable, thẽ the obstinate resistinge of those that haue byn nouseled & brought vp in error from their infancy.

Prouerbes: 14

Psal: 31

in Psal: 31

And therfore it followeth after a few words in the aforesayde psalme, I haue heard the dispraise of manye dwelling round about me. As vndoubtedly, yf you should forsake god, for feare of tẽporall losse, you should geue occasion to many to blasphem god as if he were not able to deliuer you, or as if you had

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no truſt in his power and goodnes ſay-
ing. *Non eſt ſalus ipſis in deo eorum:* They
Pſal: 3. haue no ſaluatiō in their god, they haue
no hope or aſſurance in their religion
which they haue hyther-to profeſſed.

You ſhall alſo geue them occaſion to
thinke very euill of the Catholike reli-
gion by ſeeming to make leſſe accompt
of the defence & profeſſiō of the ſame,
then of a litle money, yea then of all
your worldlye goods and poſſeſſions.
Pſal: 12. They that trouble you ſhall reioyſe yf
you be moued, but doe you hope ſtill
in our Lord his mercy.

3 YOu refuſe likewiſe not only to geue
this cauſe of reioyſing to your ad-
Scandall. uerſaries, but alſo to make a ſhew of e-
uill, that by doing that which is euill of
it ſelfe to induce many weakelings de-
pending on your example, as your chil-
dren, your ſeruaunts, friends, neygh-
bours, & others, partly hauing iudge-
ment and knowledge to follow you to
church agaynſt their conſciences, and
partly being ignorāt, to allow the ſchiſ-
maticall ſeruice now vſed, and finally
to like of hereſy wherby (ſo much as li-

eth

eth in you) you ſhould be homicides and deſtroyers of their ſoules: for as Saint Paule ſayeth, If a man ſe him that hath knowledge, ſitt at a table in the Idols temple: ſhall not his conſcience being weake be edified to eate things ſacrificed to Idols? vpon which place of Saint Paule, the famous doctor ſaint Auguſtine inferreth, that we ar forbidden to vſe or to doe that wher-by we maye be thought to doe any thinge in the honour of ſtraũge gods, receiuing it in ſuch ſort, that although in harte we deſpiſe ſuch things yet we edifie or induce thoſe that know not our harts in deed to honour the ſame. In lke mãner to compare the caſe of goinge to church in theſe our dayes vnto meates offered to Idols. If men ſhall ſee you in churches in time of ſacriligious ſeruice ſhould not their conſciences be edified eyther to thinke yt the ſeruice of God, or at the leſt with out feare to frequẽt the ſame: and ſo in tract of time to like and allow of hereſy, and ſo ſinning agaynſt your brethren & ſtryking their weake conſciences: you ſhall ſinne agaynſt

1 Cor: 8

Aug: epſt: 154: ad Publicolam.

gaynſt Chriſt. Therfore ſayeth the Apoſtle if meate ſcandalize my brother: I will neuer eate fleſh. Of the ſame mynd
2 Mach: 6. was that notable Eleazaurus who choſe rather to dye, then to make ſo much as a ſhew of eating meates forbidden by the lawe: ſaying that he would firſt be ſent vnto hell: for ſayeth he it is not ſeemly for our age to fayne: that many young men thinking Eleazaurus now of ninty yeares age to haue paſſed to the lyfe of the gentills, may alſo themſelues thorough my diſſimulation, and for a litle time of this corruptible lyfe be decey ued, & therby I may procure a blemiſh & malediction to myne olde age. for although I be deliuered at this preſēt time from the tormēts of men, yet ſhall I not eſcape the hand of the almighty, neyther aliue nor dead. And ſhoulde not men haue greate cauſe to thinke that you were paſſed to the lyfe & conuerſation of heretikes ſeeing you to differ nothing from them in principall ſignes & tokens of religion. ſhould you not cauſe many to ſaye: ther is no differēce, men contēding among them

ſelues haue made theſe controuerſies, god is to be honoured euery wher: yf the very ſilence of a man in matter of fayth by Saint Auguſtins Iudgement ſhould cauſe many to thinke all religiō indifferent? And therfore thryſe well aduiſed ar you in refuſing to doe ſuch an acte wherby your catholike brethrē might be offēded, ſcandalized, or weakened. Aug. *De paſtoribus cap.* 7. Rom. 14

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Deniall of the fayth.

MOreouer you refuſe, by conforming your ſelues (as men terme it) to the proceedings of a nother religion, to denye that fayth, which you vndoubtedly knowe to be moſt true, ſincere, vniuerſall, & auncient as that wherin you haue byn borne and baptiſed, wherin al your worthy auncetors haue liued and dyed, which alwayes & onlye hath floryſhed in this Realme of Englande till within theſe late yeares: yeelding in euerye age moſt plentiful fruite of deuotion towards God, of obedience towardes Princes and other ſuperiors, of mercy towards the poore, of charity, of trueth, fidelity, and plaine dealing of all ſortes of men towards

their neighbours. And that you shold so denye your faith by going to church with the protestantes, yet is it molte playn by the nature of the thing it selfe being an acte properlye belonging to Religion, by the intente of the lawe, being made to no other ende but to exacte of you some signe of yeelding in matters of conscience, by your longe refusal and suffering for the same cause heretofore, by the iudgment of the aduersaries holding them-selues satisfied if you relent but in this one poynte of of externall behauior, and finally by the confession of all men of any meane vnderstanding, if they wil vtter plainly what they thinke. & if it were thought heretofore in timesof persecutiō that the onlye wearing of a garland in certayne feastes of Idoles were to be holden as a signe that a man had denyed his fayth: In so muche that Tertulian saythe, although a Christian man hold his peace whiles others doe sacrifice to false goddes, yet by wearing that garlande vppon his head he maketh aunswere in fauour of Idolatrye: where-

Liber. De corona militus.

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as this was a thing by nature indifferent being onlye made a ſigne of religion by vſe and opinion of men: what ſhall wee iudge then of ioyning with proteſtants in their publike prayers and ſeruice which is peculier to them, as the bleſſed Sacrifice of the Maſſe is common to all Catholikes. And therfore as wee are knowen by the one, ſo they are knowen and diſcerned by the other. If it were not permitted hereto fore that Chriſtians ſhold in anye ſorte conforme them-ſelues to the Gentils, not euen ſo-much as to hang a lantern or a branche of Laurell at their dores, when greate feaſtes were celybrated in honour of Idoles? How can it be lawfull to keepe feaſtes with hereticks and to enter into their churches when they are buſied in ſuche actes whereby they are diſtinguiſhed not onlye from Catholiques, but alſo one ſecte and ſorte of them from a nother? If it were thought a great offence, to be preſent at the publike ſpectackles & playes, be cauſe the beginning and fynall ende of them was the honour of Idoles: Tert. *De Idola.*

Tertu. et Cip. *De ſpectaculis*

Is it possible that a catholike mā should safly exhibit his presence at such kinde of seruice as had beginning by deuisiō from the Church, and was inuēted for the setting forth of heresie? Let vs here what Tertulian saith of the aforesayde plaies in a peculier treatis of that argument, he requireth herein the iudgmēt of the very Gentils, whether Christians might be there present or no. For saith he *They most of all vnderstād a man to be made a Christian by the refusing of such spectakles*. Therfore he denieth manifestlye who taketh away the thing wherby he is knowen. In like maner may we saye at this present: the protestants espe-ially vnderstande that one is become a Catholike by the refusing of their churches. Therfore he denyeth himselfe to be a Catholike, whosoeuer fayleth in this poynt of his profession. Nether let anye man thinke to escape this daūger of deniall by subtile euations: For as S. Ciprian saieth whosoeuer seeketh deceytfull sleightes to excuse him-selfe hath denied, and he that will seeme to haue satisfied the Edicts or lawes proposed

Cyp. Epis. 31.

poſed a gainſt the Goſpel hath obeyed euen in this, that he wolde ſeeme to haue obeyed. Now who-ſoeuer ſhall thus by his outwarde acte denye him-ſelfe to be a Catholike, ſhall therby denye the whole Catholike religion: euen as he that denyeth him-ſelfe to be a Chriſtian, denyeth Chriſte. And conſequently a Chriſtian, and Catholique being all one, to goe to Churche with heretickes is plainely to denye Chriſt: As contrarie-wiſe to refuſe their conuenticles is a cleere cõfeſſion of Chriſt. And this is a moſt important reaſon of your refuſall where-vpon I haue ſtayed the longer, becauſe it concerneth you as muche, as to be acknowleged or denyed before God the Father and all his Angels when Chriſte ſhall come in his maieſtie to iudge the worlde. Mat. 10.

HEreof it foloweth alſo that you refuſe by damnable ſchiſme to ſeuer your ſelues from the Church your mother, where-by you ſhoulde ceaſe to haue God to your father: yea you ſhold ceaſe altogether to be Chriſtians: for by the iudgement of S. Cyprian & 5 *Schiſme.* Cip. *De vnitate Eccleſiæ.*

S. Auguſtine he is no Chriſtian, who is not in the church of Chriſt. Wherby you ſholde departe out of Noes arke, & commit your ſelues to preſent drowning. Wherby you ſholde be debarred fró eating the lambe in God his houſe, & ſo be exterminated from the people of God. Wherby you ſholde be found
Exo. 12. out of the houſe of Raab: to periſhe
Ioſ. 6. moſt vndoubtedlye by the ſworde of Gods iudgment. Wherby you ſhold be diuided from the bodye of Chriſt, hauing him no longer to be your heade,
Aug. *De vnitate ec cleſ. ca.* 16 receyuing no influence of his grace, no liuely motion of his ſpirite, no parte of his merits, no fruite of his bleſſed paſſion. Wherby you ſholde be cut of fró the true vine and ſo wither, & become
Io. 15. fuel for hel fier. Wherby you ſhold loſe the felowſhip & cõmunion of holy Angels & ſanctes in heauen, being alſo excluded from the ſuffrages of the militant church here in earth. You ſhould be ſeuered from the promiſes of Chriſt
Cip. *De vnitate.* by forſaking his ſpouſe, and ioyning your ſelues to the aduouterous cõgregation. You ſhould be excluded from

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the rewardes of the heauenly kingdóe, by forſaking her, that is apointed there to raygne. You ſholde loſe the benefit of your baptiſme, and withal the right that you haue to receaue other Sacraments, which cannot be fruitfully receiued, but in the Catholike church. You ſhould depriue your ſelues of the meanes to haue remiſſió, ſo much as of one veniall ſinne, although you ſholde puniſhe your ſelues with neuer ſo hard & auſtere penance. You ſhould loſe the fruite of all your good woorkes heretofore done, making all your actions from thence-forthe altogether vnprofitable, in reſpecte of euerlaſting lyfe: although you ſholde liue neuer ſo lawdablye, although you ſholde geue neuer ſo great almes, although you ſhold ſhed your blood for the name of chriſt, yet continuing ſo out of the churche, you could by no meanes be ſaued. To be ſhorte you ſholde breake that vnity for whiche our Sauiour ſo earneſtlye prayed vnto his Father. For the eſtabliſhing wherof, he ſuffered his Paſſió and ſhedd his moſt pretious bloode.

Aug: *de Bap: cont: Dona: li: 1. ca: 2.*

de verb: Domin. ſer. 11.

EP: 152: de fide ad Petrum: ca 39.

Io. 17. 11.

Euſ. *Eccleſi hiſto. Liber.* 7. *Cap.* 37. In defence of which vnitye Dioniſius Alexandrinus holdeth it no leſſe glorious to dye, then to ſuffer for refuſing to ſacrifice to Idols. For ſaithe he, in that euerie one ſuffereth martirdome for one ſoule, but in this caſe for the whole Churche. Now that all theſe inconueniences here mentioned, & what ſoeuer elſe may be comprehended vnder the deteſtable name of ſciſme, ſhold enſue of your going to the proteſtants churches, I thinke it maye be manifeſt by theſe reaſons folowing. Firſt of all the Church is a city or cómon wealth, hauing a participation or felowſhip of ſpirituall benefits with-in it ſelfe: and therfore whoſoeuer doth communicat in ſpirituall things with any other cōgregation, muſt needs be diuided frō the fellowſhipe of the Church & from thoſe benefits which cannot be receiued but in the ſame ſociety, euen as he that ſhould ioyne with the enimye of his countrey ſhould worthily be depriued of all ſuch priuileges as he enioyed at home. Neyther is it poſſible for one to participate at once with two

Pſal. 121 1

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distinct churches no more thē for one member to be in two seuerall bodyes you cannot drincke the chalice of our Lorde sayeth Saint Paule, and the chalice of deuills, you cānot be partakers of the table of our Lorde, and of the table of deuills. So likewise you cānot be of Christ his Church and repayre to Sathans Sinnagogue. But some perhaps will answer that by going to church they doe not in deed participate, but only seme to participat with those of a nother religion. To this I saye: Secondlye that as the Churche is visible, so must all her members be knowne & manifest. So that no man can rightly saye him-selfe to be in the Church, although in bodily apparance he ioyne with heretickes. For wher-as he visibly exhibiteth his presence, there is he a visible member, and not other where. For a Cathecumen might saye muche better that he is mentally in the Church, and yet is he not properly & actually accounted of the Church, nor is admitted to any Sacrament before he be baptised. Saint Cornelius in a cer- 1. Cor. 10 2

tayne

Cyp. *Ep.* 46. tayne epistle to Saint Ciprian, maketh mentió of some that were reduced frō the schisme of Nouatus who protested openly that although they seemed to cómunicate in some sorte with a schismaticall and hereticall man, yet neuertheless their sincere mindes were alwayes within the church. And thinke you the moste parte of Scismatickes at this daye wolde not saye as muche, if this excuse were sufficient. But this is not enough, neither did it then suffice those men vntil they were openlye reconciled to the church, and admitted in presence of the whole concistorie of priestes at Rome. And furthermore their reconciliation was notified to the whole people, to the end that al might see them present in the church whome before they had seene with sorowe, to err & wander as sheepe dispersed from the Catholike flocke. Also S. Augustin reportethe of one Victorinus, a man greatly honored in Rome for his excellent learning and eloquence, that being conuerted from Idolatrie to the Christian religion, he deferred a longe while,

Conf. 8. ca. 2.

while, for feare to displease his worldly friendes, to make open shew of that he beleeued in secrete. And yet saying often to some of his faithful acqaintãce, that he was alreadie a christian, he was alwayes tolde that they wolde not so repute him, vntil they saw him in the church of Christ, wher-vnto he wolde replye in scornful manner, asking whether the walles made men to be Christians? as manye at this daye wil aske, whether their resorte to the material churche of heretikes, can make them cease to be of the Catholike churche? But in the ende, by God his grace, he turned ouer the leafe, and going gladlye to the church, he was instructed in the faythe, baptised and made a true Christian. And when the time came, that he should make profession of his faythe before the faythful people, for that was then the manner for suche as were newly conuerted: It was offered him that he should do it more secretly, leste so great an assemblye at the firste should abash him. But he made choyse

to

to confeſſe his fayth before the whole multitude. And ſo he did moſt confidentlye, the whole people cryeing for ioye: Victorinus Victorinus. A notable example, to be folowed by many a Victorinus in our age: I meane manye an honorable man, & famous ſcholer being in harte and conſcience Catholikes: & withal it is an euident proofe, that it ſufficeth not to be a Catholike in ſecret, vnleſſe by outwarde ſignes a man doe alſo ſhew and profeſſe his religion, according to the ſaying of our
Math. 5. Sauiour, that *Men doe not light a candle and put it vnder a buſhel, but on a candleſtick, that it may ſhine to all that are in the houſe.* Therfore ſayth he, *Let your lyght ſo ſhyne before men:* Let the confeſſion of your fayth, and your good conuerſation be ſo manifeſte, *that they maye ſee your good woorkes, and glorifie your father which is in*
3 *heauen.* Thirdly therfore it is to be conſiddered that the Church for maintayning of her viſible vnitye hath certaine outwarde ſignes, wherin her children do participat one with a nother, wherby ſhe is knowen and diſtinguiſhed fro

other

other companies. For as S. Auguſtine ſayth, Into no name of religion, either true or falſe, can men be firmely compacted excepte they be tyed together by ſome fellowſhip of viſible ſignes or ſacraments. And theſe outward ſignes are eſſpeciallye the bleſſed Scacrifice, the holy ſacramentes of the ſame, publike prayers and ſeruice of God, which are not in the proteſtants churches. And therfore whoſoeuer reſorteth thither, doth manifeſtly fayle in theſe tokens of his profeſſion, and ſo diuideth himſelfe fró the viſible vnity. Fourthly this vnitye requireth not onlye that a man participate in ſacramentes and prayers, but alſo that he be obediente to his lawfull paſtours. And now it is euident that the whole churche in the Councel of Trent by condemning the hereſies of this time, hath alſo forbidden vs to haue felowſhip with the followers of thoſe hereſies in diuine thinges. Neither was it needful by expreſſe wordes to prohibit the comming to their churches: ſeing that it was forbidden expreſly to pray with heretikes

To. 7 Ca. tra Fauſtum. Li. 19. Ep. 11.

4

euen

euen by the Cannons of the Apostles, and in diuers ages by sundry Councels whiche wee shal haue occasion to cite herafter. And who knoweth not that the meaning, will and commaúdement of all Catholike pastors at this daye, is that we shold abstaine from the a foresayd churches vnder no lesse payne, thé to be cast out of the true church. Fiftly
5 the practice of our country is most manifest, wherby those that only haue bin present at the scismatical seruice, are holden for very scismatikes, & accordingly are dealt withal in their rising vp from their raine, and they in the mean time in their owne consciences do acknowledge them-selues to be debarred from
6 the vse of al holye Sacraments. Sixtly al this is grounded vpon great reason: for like as the protestants are heretikes in respect of their false doctrine, so are the scismatikes in their different manner of seruing God. And therfore whosoeuer doth but seeme to concurr with them in that outward acte of seruice, the Churche being not able to searche his harte and minde, but iudging him accor-

acording to that which he ſheweth out wardly, muſt needs cēſure him as a ſciſ- matike. Which cenſure is more gree- uous & terrible, then if a man were ad iudged to be ſtriken with a ſworde, to be conſumed with fire, or to be deuou- red with wilde beaſtes: And more bit- terly and vnhappily is a man bound by the keyes of the church after ſuch iudg ment, then by any other moſt greuous and harde bondes, albeit they were of yron or Adamant ſtone. Neither let a- nye man thinke to be acquite from the crime of ſciſme, or from this heauy cē- ſure, becauſe his acte of going to the proteſtants churche is conſtrayned by feare of worldlye loſſe and not altoge- ther voluntarie. For although he wold not doe this acte, if the feare were re- moued, yet according to the condition of this preſente time, he choſeth it as moſt expedient for him. And therfore al circumſtances conſiddered, and as thinges goe now it is more voluntary, then againſt his wil, and ſimpliciter as it is termed & as the caſe now ſtandeth it is voluntarie. For if feare might haue

Aug. *contra aduerſar. Legis et Proph. ca.* 17.

excu-

excused, the Churche had done greate wrong, not onlye to those who had denyed their fayth by doing sacrifice, or casting of incence into the fyre before Idoles, through constraint of torment, but euen to those who had geuen vp their names among thē that sacrificed: al which sortes of offenders were long time with-holden from the Sacraméts and caused to doe harde penance: yea manye of them were not admitted to the company of the faithful, vntil that eyther the persecution ceased, or that the extreme poynt of death ouertoke them, or if such faynt hartes might be holden blameleſſe, where should become the glorye of martirs, or the inuincible perseuerance of constant Confessors. And therfore great cause haue you rather to suffer your selues to be condemned to the payment of twenty poūdes by the moneth, then to be subiecte to this so iust and withal so heuye damnation.

6 *Dissimulation.* LIkewise you refuse to dissemble in matters belonging to God & your conscience, which kind of dissimulatiō

S. Au-

S. Auguſtine reckeneth for the firſt and worſt kind of deteſtablelying: Therfore in one place ſpeaking of Seneca, who in his harte knew the Idols of the gentils to be moſt falſe and vayne and yet by his outward behauiour, ſeemed to honour them, the ſame doctor pronounceth this ſentence in this ſorte: that he dyd more damnablye worſhip thoſe falſe gods, for-ſomuch as thoſe thinges which he did faynedly, he did them in ſuche ſorte, that the people thought him to doe them truely and in deede from his harte: and in a treatis of purpoſe writtē againſt the *Priſcillianiſts*, who defended it as a thing lawful, for a man to counterfayt a contrarye religion for aduantage, and alſo againſt certain Catholikes (who forſoth as they ſayd) to eſpye and finde out heretiks, would put on a viſard of hereſy: He determineth that diſsimulation in no wiſe to be vſed: ſhewing that if they ſhold cōuert any of thoſe heretikes, by going among thē in that ſort, yet ſhold they as muche confirme their diſciples in that errour of thinking it lawful to

De Ciuita te Dei. Li. 6. Ca. 10.

Liber. De mendacio.

Cōtra mē dacium.

Cap. 3. et. 4. lye & dissẽble, as they shold edify them in other poynts of doctrine. So that nei ther the catholiks shold know whether an heretike were in other things cõuer-ted or no, so long as he remained in that doctrine of lying: Nether shold the new conuert knowe when or wherin to be-leue his maister whom he had found in many thinges here to fore to haue bin a dissembler & a lyar. In the same trea-tis he reciteth the example of Iehu, who fained to cõmit Idolatrye, therby to entrape the prieστes of Baal, as wic-ked and sacriligious and by no meanes to be folowed. For neuer did the Apos-tles who were in deed right holye and true martyrs, any such thing for the sa-uing of their owne lyues, as this King did vppon indiscreete zeale to take a-
Rom. 14 way the liues of others. And wherfore? because that with the harte we beleue to Iustice: but with the mouth confes-sion is made to saluation. Which con-fession is of dutye and necessity when soeuer a man by his silence, should be thought to haue forsaken his faythe, or that the religiõ should be the worse

lyked

lyked of, or that others ſhould be induced to wauer, in their fayth, thorough diſsimulation. All whiche conditions may & doe concurr in this caſe of yelding to heretikes to reſorte to theyr churches and ſeruice. And here it is to be noted that the *Priſcillianiſts* were not the firſt, that would warrant men to denye their fayth in time of perſecution. It was certayne hundred yeares before the doctrine of the *Helæſaites:* and ſome time before them it was taught by the *Gnoſtikes* or *Valentinians* againſt whome Tertulian purpoſlye did write a booke called *Scorpiacum*, as it were a remedye againſt the biting of Scorpians. A neceſſarye medicine for theſe diſsembling dayes, wherin as it ſayde, the obſcure familie of Loue haue ſett vpp a gaine this ſchole of lying. And as for the proteſtants although they doe not openly holde and maintayne this doctrine of diſsimulation: yet as it appereth by the behauiour of their eſpials in ſũdrie places it is much practiſed a mong thé & therfore not greatly diſalowed. But this playing on both handes is odious

Euſ. Ecc. Hiſt. Li. 6 cap. 31.

among men euen in humane matters. For as Tully sayth. *Odio digna est dissi-*
De officijs *mulatio*. Dissimulation is worthy of hatred. And contrarywise he saythe, that which is true simple & sincere, is most agreable to mans nature. So we see by experience there is nothing more repugnant to a noble courage, then for feare or fauour to please a nother mans humor, contrarye to his owne lyking. Therfore Aristotle describing the conditions of one that is *Magnanimus*, of loftye and noble minde assigneth this for one that he is no dissembler. Also among the moral vertues he reckneth Trueth for one, wherby a man sheweth himselfe in his lyfe, to be suche as he is in deede inwardly. Furthermore in all cómon weales wisely gouerned, those that haue remayned neuters in ciuile dissention, haue bin suspected as frindes to none and common enemyes to all. And surely me thinketh there shold be good hope that your mercyefull Prince with her honourable counsell should in tyme consider, and lyke wel of your playne dealing and sincerityе:

wher-

wherby it appereth manifeſtly that you doe not temporiſe, nor expecte anye daye to come: other then the general daye wherin Chriſt ſhal geue to euerye one according to his woorkes good or euil. But for this as it ſhal pleaſe God. Now to our purpoſe, it is certayne that diſsimulation dothe highlye diſpleaſe him, eſpecially in matters belonging to his ſeruice: In figure wherof ſome fowles that partly liue vppon the lande, & Partlye in the water were holden vncleane in the olde lawe. Leu. 11. It was likewiſe forbidden in deteſtation of doublenes for anye man to ſowe his ground with two kindes of ſeede, to plowe with an oxe and an aſſe, to weare a garment of lincywolſie. Deut. 22. And to the ſame purpoſe belonged ſo many ceremonies, ordayned for the diſtinguiſhing of God his people from ſtraungers to the end that they might in no wiſe be like in aparel, in dyate, in al kinde of outward behauiour. And more plainly wiſdome her ſelfe in the prouerbes declareth that ſhe doth hate & deteſt a double tõgue. Likewiſe the wiſe-man forbiddeth to Pro. 8.

come to God with a double harte. *Woe*
Eccleſi- *be to the mã of double hart* (ſaith he) *to him*
aſti. 2. *that goeth two wayes vppon the earth at once.*
The harte that goeth two wayes ſhal not haue
ſucceſſe, and a wicked harte ſhalbe ſcandaliſed
by his proceedings. Therfore he admoni-
3 ſheth. *Non ſumere faciem contra faciem*, not
to make a ſhewe againſt a mans inward
4 conſcience, as it is playnly expounded
by that which foloweth. *Neyther do thou*
receaue a lye againſt thy ſoule. That is to ſay
doe not make falſe ſemblance to thine
owne damnation. The Prophet Helias
cryeth vnto the people in God his be-
4. Re. 18 halfe of the ten tribes. *How long doe you*
halte on both partes? If our Lord be God fo-
low him, or yf Baal be God folow him. And
in the ſame booke of the Kinges they
19 ar cõmended by God his owne mouth,
who had not bowed their knees before
Baal neyther had they kiſſed the Idols
hand. Our Sauiour him-ſelfe affirmeth
Mat. 6. that no man can ſerue two maſters, *God*
and Mãmon, but either he ſhall hate the one
Luc. 11. *and loue the other: or ſuſteyn the one, and cõ-*
tẽne the other. He *that is not with me* (ſaith
our Lord) *is againſt me, and he that gathe-*
reth

reth not with me, ſcattereth. And in ſaynt Iohns Reuelation he complayneth of one that is neyther colde nor hott. *I would* (ſayth he) *thou were colde or hott.* A true Catholike or a flat heretike. *But becauſe thou art luke warme & neyther colde nor hott, I will begin to caſte the out of my mouth.* For dread therfore to be caſt of by almighty God, you doe iuſtly refuſe to pleaſe the world by double dealing: Keeping as you doe that faythful and vpright courſe which is moſt honourable for the ſetting forthe of your religion, moſt ſeemly for your magnanimitye, moſt honeſt before men, and moſte free from ſuſpition of treacherye, and therfore moſt dutiful towards your Prince, whom you ſhould rather delude then obey by fained conformitye, wheras now you performe the true obediẽce of good ſubiects by ſuffering patiently whatſoeuer the lawe of your countrye ſhal laye vppon you. Apo. 3.

BEſides al this you refuſe to come to the Proteſtantes congregation, for feare to be partakers of the ſinnes ther in committed, & ſo to be ioyned with 7 *Participa tion.*

them in punishment. This auoyding of such as are authors or folowerers of new sectes and schismes is commanded by God him-selfe, and therfore by no meanes can be dispenced withal. An example of this commaundement and of transgression against the same, & withal of punishment due for such offence, we haue in the first patern of al schisme
Num. 14 I meane the sedition of Corē, Dathan and Abiron. From whose tabernacles the people were cōmanded to depart, & not to touch those thinges whih did belong vnto them, least they should be inwrapped in their sinnes. And imediatly the earthe opening swalowed vpp the captayns, and two hundred & fifty of their complyces were slayn with fire from heauen. Yea fortye thousand and seauen hundred of the people for murmuring in their behalfe, the next daye
3 Reg. 13 were destroyed by fire. The man of god who was sent to Ieroboam the author of diuision in the people of Israel, was commaunded not to eate nor drinke among the schismatikes: And for doing the contrary he was slayne by a Lyon in

the

the waye. The godly King Ioſaphat is greuouſlye reprehended for ioyning with an Infidel euen in temporal matters. Thou geueſt ayd vnto the vngodlye (ſaythe one Prophet vnto him) and thou art ioyned in friendſhip to thoſe that hate our Lorde: And therfore in deede thou dydeſt deſerue our Lordes wrath. Therfore the Prophet Dauid, deſcribing a happy and wiſe man ſaith, *Bleſſed is the man that hath not gone a waye in the counſell of the vngodly, and hathe not ſtoode in the waye of ſinners, and hath not ſitt in the chayer of peſtilence.* In whiche verſe may be noted three degres of cōſenting to ſchiſme: The firſt are of thoſe that goe a waye through frayltye, the ſecond are thoſe that ſtandeth therin by continuance, the thirde are thoſe that defend and teache it to others as a thing lawful, who may verely be ſayd to ſitt in the chayer of peſtelence, teaching the doctrine of Balaam to geue ſcādal. Ouer many ſuch haue bene in our dayes, and I praye God there be not yet ſome remayning. But let them take heede, for Chriſt wil come quicklye &

Par. 19.

Pſal. 1.

Apo. 2.

wil fight against them with the sworde of his mouthe: that is to saye with the trueth of his worde. The a foresayde verse Tertuliã thinketh sufficiẽt, to forbid al resort to al vnlawful assemblies, whether they be gathered with entent of Idolatrye, of iniquitye, or for vanities sake, as wanton playes and dishoneſt spectacles, although they be not expreslye forbidden in scripture. And therfore vndoubtedly it may wel be applied vnto the cõuenticles of heretiks, wherin so many vngodly folke concurr together in the verye acte of dishonouring God, by impugning his true religion: of contempt of the churche, by vsurpatiõ of their new deuised seruice, & of derision of Christs Sacraments by profane rites of their owne friuolous inuention. Yet furthermore the same royal Prophet in an other psalme declaring his owne innocency sayth, I haue not sitten, that is to say I haue not stayed any while with the councel of vanitye, and with them that doe wickedlye I wil not goe in by once seeming to allowe that which they doe, I haue hated

Lib. De Spectacul.

Psal. 25.

the

the church of the malignant, and with the vngodly I wil not ſitt. I wil waſh my handes among innocents, and I wil cõpaſſe thine altar round a bout by cleauing faſt to Chriſte and his Carholike Church. And within a few wordes. I haue loued the cõelynes of thy houſe, and the dwelling place of thy glory. As a Catholike might ſaye, the cauſe wher fore I refrayne in this ſort from wicked company of heretiks in their churches, is the loue and zeale whiche I beare to the beauty of Gods Church, the merueylous diſpoſition of her ſeruice, the reuerend maieſty of her Sacraments, & decent order of her Cæremonies, wher of I find no reſemblance in the newe deformed congregation. In an other Pſalme he ſaythe after, he hath ſpoken of vngodly men. *I wil not cõmunicat with their elect or choſen men.* Which S. Auguſtine in his time applyed to the cheefe maſters of the Manachies who were cal led *Electi*. And we may applye it wel ro all thoſe of Caluins crew who moſt vnvndoubtedly preſume, that they are elected by God and predeſtinat to euer- Pſal. 141

laſting

Pſal .49. laſting ſaluation. Contrariwiſe in an other Pſalme, an euil man is reprehended by God, with theſe wordes. *Thou dideſt ſee a theefe and dideſt runne with him, and with aduouterers thou dideſt lay thy portion.* Herctikes are the theeues by ſtealing and abuſing the Scripture. They are alſo aduouterers by corrupting the ſincerity of ſimple mens faith with falſe doctrine. And whereof did proceede ſuch boldnes, to ioyne and take parte with iniquity? Thou haſt thought wickedly, that I wil be like vnto thee, as commonly men wil ſaye God is mercyful as gentle to beare with ſchiſme as thou to fauour hereſye. I wil reproue thee, and ſaye it to thy face, by charging thee with it at the dreadful day of iudgment. But theſe places may ſeme a like for the auoyding of al euil companye. Now more particularly for the ſhunning of ſuch as wilfully diuide thē ſelues from Gods church: we reade in the Goſpel of S. Iohn, that the Iewes did not communicate with the Samarytans, who were ſchiſmatikes in reſpect of the olde law and therfore were moſt abhor-

abhorred by the faithful folke of Gods people: And although they did also abstayne from hauing conuersation with other Infidels. Wher-vppon our Sauiour geueth vs a rule, to shunn an heretike, or anye one that disobayeth the Churche euen as the Iewes did detest the Heathen and the Publicane. Mat. 18. And the like cõmandement hath ben geuen continualye by the blessed Apostles in their writings. First by S. Paule. *I desire you brethern* (sayth he) *to marke them that make dissentions & scandals contrary to doctrine which you haue learned and auoyd thẽ.* Rom. 16 The reasone he yeldeth within a few words, for that this cõpany is perilous: *Because by sweete speeches & benedictiõs they seduce the hartes of innocents.* By often naming of the Lord, and his woorde, by frequẽt cyting of Scripture, by reading the Gospel, the Psalmes, & other partes of the olde and new Testament, they steale to them by litle and litle the mindes of ignorant people. And to the Corinthians he vrgeth the matter more vehemenlye after that he hathe geuen commandement not to beare the yoke 2. Cor. 6.

with

with Inſidels(that is to ſay)not to communicate with them in anye ſorte in their woorkes of infidelitye: ſhewing by diuers poynts of diſagreement,that there could be no felowſhipe or conueniencie betwene them. Firſt in reſpect of the diuers diſpoſition of their wils, what participation hath Iuſtice with iniquitye. Iuſtice requireth that a man exhibet his ſeruice to God in the Catholike Church, & it is great iniquitie to withdraw him-ſelfe and others from the ſame ſeruice as heritikes do by rayſing perticuler factions. Then becauſe of their different doctrine: What ſocietie is there betwene light & darknes? So you haue bene brought vpp in the light of Gods trueth, and the proteſtantes wander in darknes of ſunderye foule and abſurde errors. Thirdlye becauſe of the diuers Authors and founders of their congregations: what agreemēt betwene Chriſt & Belial? Now Chriſt hath builded his Church vppon the ſucceſsion of S. Peeter, and Belial the ſpirite of diſobedience is the verye beginner of all heretical and ſchiſmat-

tical

tical conuentickles. Fourthlye becauſe their whole ſtate differeth: what parte hath the faithful with the heretikes or Infidels, yea and the worſe ſorte of Infidels, becauſe of their departure from the faythe once receyued: by reaſone wherof their error is leſſe excuſeable, their malice commonly greater, their company more perilous for infection, and leſſe hope of their recouerye, then of ſuch as neuer knew Chriſts religion. Laſtly for the diuerſitie of their external ſeruice: What agreement hath the Temple of God with Idols? for you ar the Temple of the liuing God ſayth the Apoſtle, which he proueth by that ſaying in the lawe that God wil dwel and walke in them and wil be their God & they ſhal be his people. So the whole Catholike church is the Tẽple of God: but the doctrine of heretikes, their cõmunion & al their other external rites of religion are ſpiritual Idoles of their owne inuention, and haue ſucceded in place of groſſe and carnal Idolatry and therfore no leſſe to be ſhunned and deteſted. For which cauſe ſayth the Apoſtle

Isay. 52. tle aledging the Prophet Isay and Ieremye, *Goe out of the midst of them, by geuing*
Hier. 31. *no credit to their false teaching, and seaperat your selues by auoyding of occasions of contagion and touche not the vncleane by seeming in anye sorte to consent vnto their wickednes: and I will receyue you, and I will be a father to you: and you shalbe my sonnes and daughters, sayth our Lorde omnipotent.* Likewise to the Thessalonians he denounceth in the name of our Lord Iesus Christ that they should withdraw them-selues frō euerye brother walking inordinatly & not according to the tradition which
2. Thes. they had receyued: *Also yf any were dis-*
3. *obediente they should note him by an epistle and not companye with him, that he might be confounded:* Wihche is one principal cause why the Churche layeth vppon heretikes this payne to be excluded frō the societye of her children, intending therby their correctiō, as hauing more power ouer them then other Infidels. A nother cause which is the peril, leste the sincere parte should be corrupted by their companye, is expressed in one of the Epistles to Timothye where it is

sayde

ſayde: *That their ſpeache ſpredeth as a can* 2. Timo.
ker, pernitiouſly creeping from one member 2.
to a nother. Alſo the ſame Apoſtle com-
mandeth Titus by expreſſe wordes to
auoyd an heretike, knowing that ſuch Timo. 3.
a one is ſubuerted, that is to ſaye, he is
commonly paſt hope of amendment,
and condemned by his owne iudgmēt,
by his wilful running out of the Catho
like churche. And agreably vnto this
S. Iohn in one of his epiſtles, ſayth. *Yf*
anye man come vnto you, and bring not thys
doctrine [meaning that which had bene
taught by the Apoſtles & other lawful
paſtors] *receyue him not into thy houſe, nor*
ſaye, God ſaue you, vnto him, for he that ſay-
eth vnto him, God ſaue you, communicateth
with his wicked wordes. And in his Reue-
lation he maketh reporte of Chriſt his
owne wordes denouncing terrible pu- Apo. 2.
niſhment vnto all that ſhal participate
with hereſie, vnder figure of thoſe that
cōmited aduoutry with a certein famos
woman. And in the ſame booke of Pro.
phecye he reherſeth the voyce of an
Aungel who geueth warning vnto the
ſeruants of God to auoyd & flye al vn-

Apo.18. godly cõpany, signified by the name & figure of wicked Babylon: *Lest they shold be partakers of her sinnes and therby should receyue of her plagues, and punishmẽtes.* This poynte was diligently obserued by S. Iohn himself who refused to tary in the same bathe with *Cerinthus* the enemye of truth, lest the bath should fal downe and oppresse them bothe: Also by Policarpus S. Iohn his scholer, who would not take acquaintance of Marcian that famous heretike, otherwise then by cal ling him the deuils eldest sonne: And by S. Anthonie, of whom it is written that he could not indure to speake one peaceable worde to an heretike. And al though it be permitted in places where heretikes are in great multitude, for ne cessities sake to cõuerse and haue deling with them in worldly affayres, so long as they be not by name excomunicated and denounced: yet to haue felowship with them in actes of religiõ, it neuer was nor could be allowed or suffered: But hath bene alwayes forbid den, as I sayde before by the Cannons of the Church reyued from the blessed

Apos-

Apoſtles. The authority of which Can- Can. 12.
nons moued Origen to refuſe by anye 45.46.
meanes to be preſent at prayers with a 63.
certain heretike called Paule. The ſame
alſo moued Heraclas to caſt out of the Euſ. *L.* 6
Churche certayne Chriſtians becauſe *Ca.* 2.
they had vſed the cõpanye of heretiks,
and not to be admitted againe before
they had publikly declared whatſoeuer *L.*7.*C.*6
they had harde of thoſe enemies of the
trueth, notwithſtanding that he knewe
them from their verye harte to be tur-
ned from all error and falſe doctryne.
The like is decreed by the bleſſed Pope Ep. 1.
and martyr Fabian, and by the Coun- Ant.ca.1
ſels of Antioche and Laodicea, by the Laod.ca.
fourthe Counſel of Carthage, and dy- 9.33.
uers others. The ſame hath ben taught Car.4.ca
by holy Doctors, as by S. Cyprian, who 71.72.
ſpeaking of heretiks and ſchiſmatikes, 73.
ſayth. *we muſt depart frõ ſuch offẽders, or ra* *De vnit.*
ther we muſt flye frõ them in haſte, leſt that *Ecc. ver-*
ioyning our ſelues with ſuch as walke peruerſly *ſus finem.*
going with them in the waye of their error &
cryme, and wandering a ſtraye from the right
and courſe of our iorney, we be holden guilty
of lyke offence. And by S. Auguſtine who

Cont. Ep. Fund. cap 3. entring into conference with one of the Manachies secte, maketh exception of three thinges, whiche in no wise he wolde consente to doe. First that he wolde not praye with them: Secondly that he wolde not keepe solemne conuenticles with them: Thirdlye that he wolde not take vpon him the name of a Manichie. More-ouer it hathe bene practised by the wholechurch of al ages as may appeere by the exãple of those godly people of Allexãdria, Samosata, Edessus, with diuers other Cityes wher whole multitudes wolde rather choose to suffer deathe then once to enter the churches while the Arian prelats were present: Whose godly zeale maye wel confound the colde deuotion of this vnhappy time wherin so few are found in comparison of a great number who in hart doe beleeue the Catholike religion, so few there be I saye that wil be content to sustayne the losse of a fewe goods for the open profession of their fayth. Yea many there be that wil not take knowledge of this case wherof in times past no man was ignorant, no not

Theodo. Li. 2. 17. Li. 4. 19. 14. 16.

the

the verye heretikes, as *Arians Donatiſts* and ſuche like, all hauing their ſeueral churches by them ſelues, and refuſing to communicate either with Catholiks or with any other ſect diſagreing from their opinion.

8 *The iudgment of Infidels.*

AND this maye be a nother important reaſon of your moſt iuſt, and aduiſed refuſal: I meane the very iudgment and example of al Infidels touching participation with thoſe of a nother religion, the Iewes doe not enter into the churches of Chriſtians. The Turkes hold it for a ſigne of Mahomets religiō for one to come into their moſkeyes, the Lutherans and Caluiniſtes haue their ſeueral congregations one diſtincte from thother, and al the proteſtantes in other countryes refuſe to be preſent at the Catholike ſeruice. So did as manye of them as had zeale or care of their cōſcience in the late dayes of Quene Mary. In which time a famos preacher of their faction, inroled for a martire in Fox his booke, making anſwere to a certayn woman who demanded of him whether ſhe might goe to mat-

mattens and euenſong [for to goe to maſſe her conſcience would not ſuffer her] pronounced and gaue his ſentéce in this or in muche like ſorte : that to goe to anye parte of the ſeruice then vſed , ſholde be a thing greatly againſt the honour of God , and contrarye to the charitye due vnto her neyghbour. It ſholde be againſt God his honour , becauſe(ſayth he)God is not to be honored but in ſuch ſort as he hath commaũded and taught by his worde meaning by God his worde expreſſe Scripture , where-as we include alſo ſuche trueth , as God hath reuealed vnto his Churche. Alſo he ſayde that by going vnto ſuch ſeruice ſhe ſhould denye and diſalowe of the whole doctrine of the Goſpel. And concerning breach of cha rity towardes her neyghbour, ſhe ſhold therby ſeuer her ſelfe from the congregation of the faithful. She ſhould great lye confirme the obſtinate Papiſts in their error, ſhe ſhould cauſe the weake Proteſtants to wauer in their religion , and ſhe ſhould greatly offend the more firme ſort of Goſpellers. Beholde here the

the cauſe wherfore Catholiks be afflicted, determined by the iudgment of a Proteſtant preacher and recorded in the a fore-ſayd booke of Fox his monſterous monuments. Which thing being wel coſiddered wolde make one to woũder, that we ſhould be ſo vrged by the Proteſtants at this daye to doe the ſame thing whiche in their owne caſe, they haue thought & muſt thinke very damnable ſeing that this common con ſent of all ſectes and religions muſt nedes ſhew it to be a thing forbidden not only by man his ordinance, but by the verye lawe of God and nature and con ſequently to be repugnant to the iudgment of euerye one that hathe in his breſte, but anye lytle ſparke of vpright nes and ſinceritye.

9 *Miſlike of the ſeruice*

AND now laſtlye to make vpp this matter of defence for your not going to the church, you refuſe to reſort to ſuch a ſeruice as beſides that it hath bene deuiſed by the Engliſh Proteſtãts a mong them ſelues, beſides that it is condemned of other ſectes, beſides that yt hathe no lyke paterne or plat-

forme a mongste their Euangelicall brethren in other countries, besides false translation of Scripture, the defect of a lawful minister, the want of sacrifice, sacraments, reuerent ceremonies, and other things belonging to the honour of God which are conteyned in the Catholike seruice, besides false doctrine and blasphemye which must needes be offensiue to all religious eares, is misliked of most euen at home and hath bene impugned by sundery printed pamphelets which hath geuen occasion of writing great bookes of controuersie: Yea by all liklyhoode it had bene chaũged long before this day had not the grauer sorte made staye of the matter, for feare to incurr the note of inconstancie, yea in the last parlament holden in your Realme anno. 29. wher in this monthly exaction was more aggrauated vpon you with peril of a greater forfayture, a booke was exhibited for the reformation of the forme of cõmon prayer now vsed, neyther was the matter determined otherwise then by contrarye commaundement of the superiors:

periors: although one wold thinke by reaſone it ſhould haue bene agreed amongſte them-ſelues, what ſeruyce they ſhould thinke beſte to vſe before you ſhould haue bene compelled vnder ſo greuous a payne to reſorte vnto their churches. Lo now you ſee here the cauſes of your refuſal. A moſt happye refuſal vndoubtedly yf you continue therin being grounded vppon ſo good reaſons of conſcience, of duetye towards God, of charity towards your Catholike bretheren, of reſpect to religion, of reuerēce towards the Church of common honeſtie and playne dealing amongſt men, of care to auoyde the felowſhip of other mens ſinnes, being alſo iuſt, as that euen thoſe that do moſte perſecute you, yf the caſe were their owne: muſt needes plead for thē ſelues with the like alegations, and fynally being moued with miſlyke of the ſeruice where-vnto you are now commaūded to reſort, in which poynt your aduerſaryes cannot iuſtly reproue you, them-ſelues being not yet agreed whether it be the ſeruice of God or no, &

manye of them earneſtly mainteyning the contrarye.

The Second Parte what Recuſants ſhall loſe.

NOW Let vs conſidder what loſſe you ſhal ſuſtayne for this refuſall. You ſhal loſe, ſo manye of you as ſhal not be able to diſcharge and aunſwere this heauye ſummes, your whole ſubſtance of moue-able goods, and ſuche as haue landes, ſhal loſe moreouer two partes of their reuenewes, and thoſe that are of more abilitye to ſupporte this greeuous burthen ſhal be greatlye impoueriſhed & forced to abridge thẽſelues of that which otherwiſe ſhould be verye conueniẽt for their eſtate and calling. A verye hard caſe vndoubtdely, but yet not ſo harde but that by Gods grace it maye be eaſilye digeſted. And firſte of all thoſe that haue greater lyuinges doe leſſe ſtand in neede of comforte and with more quiete minds may ſuſtayn the loſſe that ſhal fall vpon thẽ: bothe for that they maye holde themſelues the better cõtented in reſpect of thank-

Comfort for them of more abillity.

thākfulnes towards God to loſe a litle for his ſake, hauing receiued much : & farthermore becauſe the inconueniēce which they ſhal ſuffer is but the abaſing of their out-warde countenance in the world, which I hope there is no Catholike but wil patiētly and gladly indure if it wer for no other cauſe yet for chriſtian humilitye and modeſtye. To ſuch of you therfore as are of greater calling and haue more wher-with to mayntain your ſelues, I ſaye that I truſt there is none of you that ſo looketh towardes preferment but that you wil rather be content likewiſe to be aflicted with the people of God, then by offending God to haue temporal pleaſure for a while, Exo. 2 eſteeming the reproche which you ſhal Heb. 11 ſuffer for Chriſt greater riches then the treaſure of the Egiptians that is to ſaye of the whole worlde. There is none of you that ſo atendeth to purchaſe lands for the encreaſing of your patrimonye but that you haue greater care by good deedes to buy the kingdome of heauē. For if you purchaſe here on earth [you Cor. 7. are as it were] not poſſeſsing : And yf you

you reioyce in the worlde you are as yf you reioyced not: And yf you vſe the world as thogh you vſedit not. Becauſe the figure of this world paſſeth awaye. I truſt you account your ſelues here as
1. Pet. 2. ſtraungers and Pilgrims, and therfore you ſeeke to haue houſes to dwel in for a while and not as though you ſhould remayne in them for euer. You ſhal be hindred by this perſecution from prouiding for your children ſo plentifully as otherwiſe you would, but you ſhal leaue vnto them Gods bleſſing whiche is more then al earthly riches. You ſhal not marrye your daughters ſo richlye nor with ſo great portiõs, but you ſhal matche them with Cotholikes who in this tyme of common neceſſitye ſhal more eſteeme of religion thẽ of riches, and ſhal more regard vertuous behauiour then vayne brauerye. You ſhal per hapes not haue ſo great attendance of ſeruants, but you ſhal be attended with Angels wherſoeuer you goe. And if you keepe not ſo greate familyes yet you maye keepe ſuch as be deuout towards God and faithful towards your ſelues:

As

As vndoubtedlye you ſhal make them much the better by this your example of ſuffering for Gods cauſe. Alſo you ſhal haue the leſſe to aunſwere for manye idle perſons and in a ſmaller number you ſhal haue the fewer euyl. You ſhal keepe leſſe hoſpitality among your neyghbours, but you ſhal be the leſſe enuyed by your aduerſaryes, and withal you ſhal haue leſſe occaſion to entertayne vnthankful heretikes and ſchiſmatikes, who preying vpon your monye, can the leſſe expecte to be fedd at your tables. Yea perhaps you ſhal be able to beſtow more largelye vpon the domeſtical of fayth or if your almes be leſſe for lack of ability your good-wils ſhal be rather the more. For as you know the widdowes two mites is more then any riche mans treaſure and good folke wil conſidder, that you are afflicted Catholiks and therfore wil require the leſſe at your handes. I truſt you wil always folow the rule of good Tobias, Tob. 4 to be merciful in ſuch ſorte as you ſhal be able, and if you haue much, to geue aboundantly: If you haue litle, to beſtowe

ſtowe yet a lytle willynglye : yea this whiche ſhal-be the greateſt almes that could be geuen. For as that bleſſed martyr Sir Thomas more ſayth, whē a man loſeth anye thing for Gods cauſe, although the deuils eſcheator ſeaſe vpon it, yet it is rendred to God. And as for delicate and ſumptuous fare, gaye apparrel & other external worldly pompe I hope you are ſo farr frō being in loue with anye of thoſe thinges that rather you wil thanke God for geuing you occaſion to cut of ſuch ſuperfluous expences. But now for ſuche of you as haue lytle & therfore not being able to ſatiſfie the penaltye ſhal loſe two partes of that which you haue, and for ſuche whoſe ſubſtance conſiſteth wholye or for the moſt parte in moueable goods, and therfore are lyke to loſe all and ſo to fal into great pouerty: there is great cauſe why they ſhould be releeued by ſuch whom god hath bleſſed more largelye with temporal benefits, and wherfore they ſhould be comforted agaynſt the extremity of this imminent ſtorme of worldlye affliction. And yet peraduenture

uenture it ſhal be eaſier for ſome of thē to deſcend from their meane ſtate vnto the loweſt then for ſome other that haue borne a great port to come down but to a certayn mediocrity of liuing. For where there be leſt poſſeſsiós, ther is manye times leſſe loue of the world: Although in deede there be no greate differēce between leeſing much or litle for Gods ſake, ſo that a man beare like loue towards God. But to ſuch of you now whoſe loſſe may be more greuous or that maye fall in to greater wante I directe my ſpeach, deſiring you to conſydder a while the condition of theſe earthlye goods and the burthen of po- *Comfort* uertye whiche maye light vpon you in *for the* the hardeſt caſe that may be foreſeene *poore* by mans reaſone. So ſhall you ſee neyther the loſſe to be ſo great nor the inconuenience that maye follow therof ſo intollerable, as at the firſt ſighte it might be eſteemed.

AND Firſt touching wordly goods *Conſidera* I myghte tell you accordyng to *tion of ri-* ſome phyloſophers, yea by the iudge- *ches.* mente of manye Chriſtyan Doctors,

that

that they are not worthye the name of goods, because they make not their possessors any thing the better. But rather they make them for the most parte farr the worse: for so much as they are the occasion of pryde whiche is the verye worme and disease that foloweth ryches. They kindle couetousnes & therfore they be lyke to colde water being drounke by a man that is in some hott disease: the more that he drinketh the more it increaseth his thirst. They are matter of intemperance and ouer delicate liuing. They geue impunity to vices and consequently are occasion of manye sinnes. I might saye that they are common to good and to euil men, but more commonlye they ar bestowed vpon the euil then vppon the good. *Beholde sinners haue obteyned riches*, sayth
Psal. 72. Dauid in one Psalme: And this is so disposed for sundrye good reasons. First because we shoulde vnderstande these earthlye possessions not to be the true goods nor the rewarde whiche we expect to receyue, also because those wicked men are manye tymes rewarded

with

with earthlye ryches for ſome morall good which they haue done being not worthye at all of better recompence. And for the moſt part this aboundance of wealth, is an occaſion wherfore they become more vitious & ſo is permitted vnto them as matter of more greeuous damnation. I might ſaye vnto you that none of theſe externall thinges whiche a man poſſeſſeth are to be called hys owne, becauſe they are not within him ſelf, & therfore it is not in a mās power to keepe or not to leeſe them. This mo ued certayne Phyloſophers as Bias and Stilpo of *Megara* being ſpoylled of all that whiche they had, to boaſte that they caryed with them all their goods, meaning that they had not loſte theyr inward vertues. This bragg they made perhaps more confidently then truely, but how much better may a Chriſtian ſaye that although he be depryued of his earthlye goods, yet he hopeth that he ſhal not loſe his fayth, his truſt, and his loue towards God, and conſequent lye he ſhal not loſe God himſelfe the geuer of all goodnes and the onlye ry-

ches that maye ſuffice and cauſe him to liue content and happye. I might ſhew to you out of profane hiſtoryes that manye Philoſophers either for loue of knowledge or deſire of vayne glorye as Anacharſis, Crates, Antiſthenes, and almoſt all thoſe of like ſtudye and profeſsion, and manye worthye Captayns and honourable men in their common wealthes, as Ariſtides and Phocion among the Athenians, and among the Romanes, Fabritius and M. Curius, haue eyther choſen to become poore, or haue refuſed to be made rich, when occaſion was offered. I might proue further by good reaſon, that this exter nal wealth, is no otherways profitable, but when it is wel beſtowed. And how can it be beſtowed with more aduaũtage, then being forſaken for gods loue and for the redemption of your owne ſoules. Otherwiſe what benefite hath the rich man by his great aboũdance? Or what doe his large poſſeſsiõs auayle him? Are they profitable in reſpect of his health? we ſee that moſte wealthy men can hardlye repayre their bodies by

by contynuall applying of medicyne, where-as the poore man contynueth ſound without healpe of phyſike. Hath he more libertye to goe where he wil, or more freedome to do what him beſt pleaſeth ? vndoubtedlye no. For ſetting a ſide the couetous mã whoſe hart is alwayes tyed and chayned vnto his money, and take what riche man you wil, he is more reſtrayned from beſtowing his tyme at his pleaſure by the manifolde inſtance of his tẽporal affayres then the poore cottier, by the neceſsitye of getting his dayly liuing by daylye labour. But dothe he enioye more pleaſures ? No ſurely. For although he haue perhapps greater ſtore of delights yet pleaſure cõſiſteth rather in rarenes then in continual vſe, & rather in mens deſires, then in the nature of thinges themſelues. The rich man can ſcarcely finde any dayntyes that maye content his appetite, where as the poore hath hũger for his ſauce to al kind of meats.

As it is written in the Prouerbs. That the ſoule which is already fully ſatiſſied wil tread the hony combe vnder foote: but the hungry Pro. 7.

wil take euen bitter for ſwete. The rich man toſſeth vp and doune in his ſofte bedd after a ful ſtomake, where as the poore man, ſleepeth ſoundly vpon his ſimple couche, after meane dyet, by reaſone of his long dayes labour. *Sleepe is ſweete,* (ſayth wiſe Salomon) *to him that worketh*
Eccle. 5, *whether he eate lytle or muche: but the fulnes of a rich man doth not ſuffer him to ſleep.* The rich hath moe fauning friends per aduenture, but he hathe leſſe aſſurance of their fidelitye becauſe they maye be friendes in reſpect of his riches, rather then for the loue of his perſone. He is ſerued of many, but withal he hath the
Eccle. 5. charge to prouid for many. *Wher ther is much wealth, ther be alſo many that eate to cõſume the ſãe, & than what doth it profit the poſſeſſor, but that he ſeeth his riches with his eyes.* He hath the name of Lord & maiſter, but in dede he hath but the ſtewardſhip & diſpoſition of theſe earthly goods to the benefit of others, who liue at his coſt more quietly or merely then him-ſelfe: hauing no more for his owne parte thẽ wil feede one belly & cloth one backe, fare he neuer ſo wel, or be he clothed

neuer

neuer ſo trimly. But perhapps the rich are leſſe ſubiect to iniuries and oppreſſions ? It is altogether contrarye. For the poore man lyueth without moleſtation of any if you conſider him as he is poore: and if he be any wayes troubled it is in reſpect of ſome litle goods that he hath or procureth to haue. But the rich man is more often a pray to thoſe that are more mightye and riche, then the poore people are to him-ſelfe. He is had in geloſie by his ſuperiors, he is impugned by his equalls, he is enuyed and vndermined by his inferiors, he is betrayed many times for his money by his ſeruants, yea by his owne children. Therfore I might ſaye farther, that by cõmon experiẽce the hauing of worldlye pelfe is matter of care, how it maye be kepte, how it may be imployed, and how it may be increaſed. It is occaſion of feare: for the rich man feareth thoſe that be richer then him-ſelfe, and ſuch as be poorer: he feareth theeues, he fearch chaũge of weather. He feareth ſtrãgers in time of war, he feareth his neighbours when there is peace: he feareth

his owne familye, he scarcely dare trust his owne handes. Furthermore it breedeth sutes and contentions: it prouoketh enemyties, it procureth a thousād perils, so that we see mo to haue perysshed for their riches, then to haue died for famine. And if we shal geue credite to the holye Scriptures, this base and earthly baggage, is often times a great impediment to mens saluation. Therfore sayth our Sauiour: *That a rich man shall hardly enter into the kingdome of heauē: Yea that it is more easye for a Camell to passe through the streicte eye of a needle.* The reasons herof be many, first the multitude of cares, which these worldlye goodes commonly bring with them, in respect whereof they are called thornes that suffocate and choke vp the seede of god his word. eSecondly the delycate manner of lyfe which the most part of wealthye folke leade, and therfore saith our Sauiour: *Wo to you that be rich, because you haue your consolation.* Also because it is harde to haue manye possessions, and not to loue them beyond measure. And you know wel that whosoeuer so much loueth

Mat. 19.

Mat. 13.

Luc. 6.

Luc. 14.

loueth theſe earthly goods that he be not ready to renounce and forſake thē all for the loue of God when the cauſe ſo requireth, cannot be the diſciple of Chriſt, neither can he haue part in god his kingdome. Hereof it came that he which had bought a farme, & he which had bought fiue yoke of oxen refuſed to come to the ſupper, wher-vnto they were inuited. Moreouer it is very harde to haue much, and not to couet more. wherby worldly mē deſiring to be rich doe fall as S. Paule ſaith into temptatiō, and into the ſnare of the deuil, and manye deſyres vnprofitable and hurteful which drown men into diſtruction and perdition: The proufe herof is very euident by the manyfolde intricate caſes wher-with euen they that thinke them ſelues to haue vpright conſciences be ofte intangled and doe offend by pretence of Tytles, by ordinary buying ſelling and bargayning, and other tempo ral dealings and affayres. For theſe and many other conſiderations I ſay to you as vnto Chriſtians, and vnto men that haue care of their ſoules health. That 1. Tim. 6

what-ſoeuer it is poſsible for you to haue in this worlde, were it neuer ſo properly called by the name of goods, were it neuer ſo rightlye termed your owne, were it neuer ſo profitable, ſo pleaſant and ſo apt to good vſes yea although you ment to imploye it to the beſt vſe that might be deuiſed, cannot yet be ſo much worth as that you ſhold for the retayning of the ſame diſpleaſe God by one mortal ſinne and muche leſſe ſeperate your ſelfe frō the Church by heynous and damnable ſchiſme and
Mat. 16. participation with hereſye. *For what ſhould it profit you to gaine the whole worlde and ſuſtayne the damage of your ſoules.* And ſpecially ſince al that you poſſeſſe hath come vnto you freely by God his gifte and then thinke with your ſelues what a greuous poynt of ingratitude it ſhold be to forſake the geuer for any parte of that which he hath geuen. This conſidderation moued bleſſed Iob to beare paciently the loſſe of al his wealth and not to offend God, ſo much as with a-
Iob. 1. nye impacient or fooliſh woorde. *Naked I came out of my motheres wombe* (ſaith he)

he) *and naked I ſhall retourne thyther, our Lorde hath geuen, our Lorde hath taken awaye: as it hathe pleaſed our Lorde, ſo it is done the name of our Lorde be bleſſed.* It is greatly to be noted that although the Sabeans had taken away his oxen and aſſes, although the Chaldies had ſpoyled him of his Cammels, although the deuil had cõſumed his ſhepe with fire, and had rayſed a winde to ouerthrowe his houſe, and to oppreſſe his children, yet he ſaith our Lord hath taken away, knowing wel that none of theſe things coulde haue hapned without God his permyſsion and ſpecial prouydence: which may teache you in all loſſes that may fal out, to conſidder God his ordinance, and ſo to reſte contented accepting his holy wil and diſpoſition. Conformably to thoſe wordes of Iob S. Paule ſaythe. *We brought nothing into thys worlde: doubtleſſe neither can we take awaye anye thing.* Conſidder I praye you how bare, how needy and deſtitute of all helpe, you were firſte borne, and how you differd nothing from the pooreſt childe that is brought to light, ſetting 1. Tim. 6

aſide the care and prouiſion of others that were nere about you. And thē ſhal you wel perceyue that whatſoeuer you now enioye, or haue enioyed hath bene beſtowed vpon you thorough God his infinite bountye and liberalytye, and what a poynte of clowniſhe inciuylitye would you thinke it were for a beggers brat, being taken by ſome great Prince into his courte, who ſhould cauſe him to be dayntilye nouriſhed and richlye appareled, intending after-wardes to make him heyre of his kyngdome, to ſett at naught the great fauour of that Prince, & wilfully to forſake his courte yf he would not in al things make him ſo large allowance as he had done before. And euen lyke vncourteſy, naye infinite tymes more ſhould it be for anye man after ſo great number of benefites receiued at God his hands, beſides the expectation of heauen in time to come, to ſett naught by his grace, to neglect his fauour, to commit hye treaſon againſt him for the ſauing of a litle worldlye traſhe whiche he alone hath geuen, and when it pleaſeth hym can take

take it away againe. This point I beſech you to waye aduiſedlye, and with-al to conſider the ſecond parte of S. Paules ſentence that moſt certaynlye you ſhal carye nothyng wyth you out of thys world. Thinke what vnſpeakable grefe it ſhal-be for one that hath diſpleaſed God for the ſauyng of hys worldlye goodes when at the time of his death he muſt depart and leaue his fayre houſes, his goodlye mãnors and lordſhips and al that he helde moſt deere in this lyfe: neyther that nor al the ſubſtance of the worlde if he had it to geue can procure him one houres reſpite for penance, and much leſſe can obtayne his ſaluation. *He ſhall not geue the price of redemption of his owne ſoule.* Pſal. 49. Saith Dauid of the rich man truſting in his riches: *whẽ he dyeth he ſhall not take with him all that he hath, neyther ſhall his glorye goe downe with him.* But perhapps he truſteth to leaue hys poſſeſsyons to his chyldren, the Pſalme ſeemeth to affirme the cõtrary: *They ſhall leaue their ryches to ſtraungers,* which is to be vnderſtood as S. Auguſtine ſaith vpõ that place, that although

their

their children ſucceed them in the poſ ſeſsion of their patrymonyes yet can they nothing relieue the miſeryes of their friends being damned to hel fire, and what profit then doe they reape to them-ſelues. *Their ſepulchers are their hou ſes for euer, they haue prepared to them-ſelues coſtlye monumentes as if they ſhould dwell in thẽ perpetually not prouiding for the manſions wherin they ſhould liue in deede euerlaſtingly.* But what becommeth of the poore ſou les who reape no benefite of their ſolemne funerals, & ſtately tombes, but rather haue their paynes agrauated, it foloweth within a while that the wicked rich man ſhal enter euen into the generation of his fathers, that is to ſay of vngodly men that here to fore hath bene lyke to him-ſelfe and he ſhal not ſee light for euer, becauſe when he was here he delighted in darknes, and reioyced in falſe goodes, not louing the true goodes he ſhal therfore goe hence to hel: after the darkenes of his dreames wherin he imagined to himſelfe a deceitful kinde of felicity he ſhalbe geuen ouer to the darkenes of eternall tor-

tormentes. *Looke into thoſe houſes, I meane thoſe Sepulchers, and conſidder the lengthe, breadeth, and height of thoſe manſions, and compare the ſame, with thoſe ſtatelye roomes wherin they dwelled here-toſore. Looke vpon their decayed nature, their rotten bones and conſumed members. See whether you can diſcerne the maiſter from the ſeruant, the riche man frō the begger, the Prince from his pooreſt ſubiect. Cōſidder what is become of their gallant traynes of ſeruitors, their gorgeous apparell, their goodly plate, and coſtly furniture. See whether they haue now anye vſe of theſe thinges. All is earth, all is duſt, all is wormes all is putrefaction.* And what ſhalbe the ſtate of ſuch fooles at the day of Iudgement? The Prophet telleth vs in a nother pſalme that the louers of thys worlde whome he calleth the men of riches: *Haue ſlepte their ſleepe, and waking they haue foūd nothing in their hands. Whiles they were here in this lyfe they thought thē ſelues to be happye, they ſlept in their deſires, they were delighted in vayne pompes, but at the daye of reſurrection, they haue found their handes empty for lacke of good woorkes being deſtitute of al that wherin they gloried before.* Pſal. 75.

Tel

Tel me what comforte had the riche man burning in the flames of hel, who before neglected to geue his crommes to poore Lazarus, by remembrance of his former wealth, his dainty foode, & sumptuous clothing. Or what reaped that other curmogion of all his aboun dance. To whom thinking to enlarge his barnes, and to make mery with his store for a long time together: It was sayde, *Thou foole this night they shal require*
Luc. 12. *thy soule of thee. And these thinges whiche thou hast prouided, whose shal they be?* Note wel those wordes. *Whose shall they be?* A man heapeth vp treasures saythe the
Psal. 38. Psalme, *and knoweth not for whom he gathereth them.* Whether for an vnthankful, or a prodigal childe. Whether they shal be euicted by his aduersaries thorough coloure of lawe, or shal to the Prince by attaynder, or shall come to the marchants hands by way of vsury. O deare Catholikes, lifte vp your eyes, and looke vpon this general day of wa-
Sap. 5. king from the sleepe of death, see with what constancie you shal stande in that dreadful day, if you be now constant,

against

againſt thoſe which haue opreſſed you and haue taken awaye from you the fruites of your labours. Behold againe how your perſecutors ſhalbe troubled with horrible feare, and ſhal woũder at your ſodayne and vnexpected ſaluation: how they ſhal ſaye within themſelues with much anguiſh of ſpirit and groning: what hath our pride profited vs? or what the boaſting of our riches auayled vs? al thoſe thinges haue paſſed awaye like a ſhadowe with a greate deale more, whiche is expreſſed in the booke of wiſdome. And as you would not in that daye chaũge with them, yf you might enioye a thouſand worldes: So now thinke your ſelues more happy what-ſoeuer you ſhal leeſe for Chriſte his ſake, then yf for a temporal cõmodity you ſhould be ioyned to that cõm pany of the damned to ſuffer extreame cõfuſion and torments that neuer ſhal haue end. Conſider beſides al this the vncertayntye of riches euen in this life to what daungers and chaunces they are ſubiect, and how they ebb & flowe from one to a nother. *Therfore if riches*

flow

flow aboũdantly, sett not your harts vpon thẽ,
Psal. 61. in suche wise that you flow with-al and rũne frõ God in this time of persecution. Truste not so much in the incertayntye of worldly goodes so that you lose for them the hope of your heauenlye heritage. Be not deceitful in your waytes to deceyue your selues with to much accompt of vanity, but esteeme al temporal thinges as they are, according vnto the conditions which I haue layde downe before you.

Consideration of pouertye.

NOW If riches be no more to be esteemed then as it may apeare by these reasons here recited, let vs waye likewise the burden and incõuenience of pouertye whether by any meanes it may be endured with quiet and indifferent mind. A light burthẽ vndoubtedly supposing sufficiencie as we shal proue herafter, with the presẽce of gods grace yea in this case when it is sustayned for Gods sake a sweete and delightful burthen. And first in those riches which ar common to al men by nature. As the influẽce of the heauens, the commoditye of the bryght and warme sunne the good-

goodlye moone, the cleere ſterres, the pure and freſhe ayre : And many other benefits of Gods creatures, there is no doubt but that pouertye enioyeth her parte more freely, more often and with more delight, then doth the rich man, who for the moſt parte leadeth his lyfe in a cloſe houſe and when he goeth abroad he attẽdeth not to take pleaſure in ſuch thinges hauing his minde occupied about his manifolde temporal buſines. And for the vſe of al neceſſaryes we haue partlye heretofore compared the rich and poore together, and now we maye ſaye agayne that the poore haue their ſubſtance with leſſe coſte & care & their reſt with leſſe diſturbance. They are alſo ſerued more ſurely & dulye by their owne indeuour then thoſe wealthy folke for whom the prouiſion of Sea and Lande wil not ſuffice who cannot cõtriue how they may lay their heades at conuenient eaſe and for whõ all the ſeruice of men in liuerye coates is to litle. O happy pouerty that is not forced to make friendes in court, to retayn counſailers for the barr, to wayte

vpon atturneyes, to folow ſiſe and ſeſ-
ſions, to make her part ſtrong by ban-
ding of men againſt her aduerſaryes.
She is not vexed with exactions ſhe is ei
ther more ſafe in common calamityes
to abide without daunger, or more rea
dye to flye and eſcape: ſhe aduentureth
not her ſelfe by ſea for lucres ſake and
therfore is not in perill of pirates: ſhe
maye better goe without weapon by
lande, for as the common prouerbe is
ſhe may ſinge before a theefe. And to
the exerciſe of vertue ſhe is no impedi-
mét but rather many times a great fur-
therance. She is companion with hu-
militye ſhe is mother of modeſtye and
temperance maintayner of ſobryetye
ſchoole-miſtres and teacher of patiéce
nurſe of deuotion & contéplation. On-
ly in geuing of corporal almes, ſhe ſee-
meth to be inferyor and yet ſhe is not
excluded from geuing a cupp of colde
water which may be meritorious of life
euerlaſting ſhe maye feede a prophet
with alitle oyle and flower ſhe may en-
tertayne Chriſt in a poore fiſhers houſe
ſhe may waſhe the weried feete of gods
pil-

pilgrims. She may healpe and ſerue the ſicke ſhe may viſite and comfort priſoners if ſhee cannot otherwiſe relceue them. She may further the cauſe of religion, if not by money, yet by induſtry of minde and bodilye trauaile. Aquila and Priſcilla were poore folkes and liued by the labour of their handes by making of tentes and yet S. Paule calleth them his helpers in Chriſt Ieſus to whom not only he geueth thankes but alſo al the churches of the Gentiles: & morouer they had a domeſticat church of their owne. But one obiectió is here needful to be anſwered, wherfore Salomon ſhould earneſtly deſire God not to geue him beggerye leſte perhaps he ſhould be compelled to ſteale, and to forſweare the name of his God. The anſwere is eaſelye geuen that Salomon ſpake according to the ſtate of the olde Teſtament, and in the perſon of the imperfect who maye fall into ſuch inconueniences when they become poore againſt their wils by worldly miſchãce. But ſuch peril is in no wiſe to be feared when a man leaueth or loſeth his good

Rom. 6.

Pro. 30.

des and willinglye be commeth poore for the loue of God. Otherwise if po-
Mat. 19. uerty were an impediment to saluation our Sauiour would not haue proposed it as a poynt of perfection to a certayn rich yoūg man that aſked him coūſaile what he ſhould doe ouer and beſides the keping of Gods commandements. Yea which is more he would not haue conſecrated the ſame in his owne perſon as it was fore-tolde of him in one
Pſal. 39. of the Pſames. *I am a begger and a poore man*, ſaith Dauid in the figure of chriſt. This is a ſinguler prerogatiue of pouer tye and a principal motiue to al Chriſtians to ſuſtayne gladly anye want for his ſake who was made poore where as he was riche that by his pouertye we might be rich. What ſubiect would diſ dayn to folowe the faſhion of his ſoue-
2. Cor. 8 raygne? what ſoldier wold thinke ſcorn to be attyred like his Captayne? what ſcholler would be aſhamed to reſemble his maiſter in his profeſsion? Now our Lorde and King our Captayne our M. Ieſus Chriſte dyd chooſe to be borne poore to be ſwadled in ſimple clothes

and

and to be layd in a maũger. His bleſſed
mother was poore and ſo was holy Io-
ſepth the guardian of his infancie. His Mat. 3.
birth was firſt reueiled to poore ſheep-
herds. His fore runner S. Iohn baptiſt
was poore being clothed with a camels Mat. 5.
ſkinn and fed with locuſt and wyld ho-
nye. He began his preaching with com Luc. 9.
mendation of pouerty: he led a poore
life hauing not where to reſt his head. Mat. 19.
He choſe for his Apoſtles poore men,
or yf they had anye thing before, they
lefte al whē they folowed him. He gaue
it for a principal token that he was the
true Meſſias that he preached the glad
tidings of the Goſpel to the poore. He
dyed poore hauing no houſe nor roofe Mat. 11.
to couer him, not lying vpon a ſofte
bedd but hanging vpon his hard croſſe
hauing a crown of thorne in ſtead of a
pillowe for his head: being ſpoyled of
his clothes to the bare ſkinn whiles the
wicked ſoldiers that crucified him de-
uided his garments among them and
caſt lotts for his coate: being withal ſo
deſtitute of friendes yea in his burning
thirſt he could get nothing to drinke

but sower vineger. But what speake I of his pouertye? He shead his pretious blood for your redemption: And can
1. Cor. 2 you thinke much for his loue to depart from a litle worldly pelfe and vile trumpery? S. Paule describing generally the calling of Chrystians saythe, *That God hath not chosen many wyse according to the flesh, not many mighty, not many noble*: And
Iac. 2. like-wise S. Iames sayth, *That God hath chosen the poore in this worlde, rich in fayth, and heyres of the kingdome which God hath promised to them that loue him.* And one would thinke that the heauenly wisdõe preferring the poore in this sorte were better to be trusted then the iudgment of worldly folke who cõmonly esteme of a man according to his money.

3 *Reward for Recusantes.*

AND Thus hauing pondered the seueral conditions of riches and pouertye, it remayneth to be considered what further aduantage you may haue, if for conscience sake you shal be driuẽ to exchange the one for the other: to the ende that seeing before your eyes assurance of most vndoubted gayne, you maye boldlye aduenture vpon a bar-

bargain ſo beneficial, wherin almighty God him-ſelfe becommeth your debtor. For he that is faythful and true, hath promiſed with his owne mouthe, *That who-ſoeuer forgoeth anye thing for his loue ſhall receyue a hundreth fold, and ſhall poſſeſſe lyfe euerlaſting.* Mat. 19. You ſhal receyue an hundred fold as an earneſt pennye in this lyfe, and lyfe euerlaſting ſhal be your reward in time to come. This hūdred fold as it maye diuers wayes be vnderſtode, ſo principally, I thinke yt may be taken to conſiſte in three thinges, in ſufficiencye, of neceſſaryes for the preſent tyme, in quietnes and contentment of minde, and in manye other ſpiritual guiftes and graces. Firſt concerning ſufficiency of téporal thinges. It conſiſteth in Gods prouidence, in his almightye power and fatherlye goodnes we haue many promiſes therof, and manye examples, bothe in the old and newe Teſtament, as where it is ſayde, *That the eyes of our Lorde are vpon thē that feare him and vpon thoſe that truſt in his mercy to deliuer their ſoules from death and to nouriſhe them in famyne: that there* Pſal. 32.

A hundred folde

Sufficiēcy.

is no pouerty or want to thoſe that feare him.
Pſal. 33. *That the rich haue lacked, and haue ben hungery by reaſon of their couetous and inſatiable*
Pſal. 36. *mindes, but they that ſeeke our Lord ſhall not fayle to haue all good. That the iuſt ſhall not be confounded, in the euill and hard time, & in the dayes of famine they ſhalbe ſatiſſied.* Like-wiſe in the Prouerbs it is ſaid that
Pro.cap. 10. *God will not afflicte with famine the ſoule of the iuſt.* And as for examples we might bringe greate ſtore for proofe of this poynt wherby it may appeare that not only God doth not ſuffer his ſeruants to be deſtitute of things belonging to the ſuſtentation of their tẽporal life, but furthermore when it pleaſeth him he rewardeth them aboundantly euen
Gen.ca. 12. in this worlde. Abraham forſooke hys countrye and kinſe-folke and wente at God his cõmandement into a ſtraũge lande where he had no foote of poſſeſſion, and God bleſſed him with worldlye ſubſtance during his lyfe, and three hũdred yeares & more after his death, he gaue that whole land to be poſſeſſed
Gen.ca. 32. by his poſteritye. Iacob paſſed Iordein with his ſtaffe fleeing from his brother

Eſau

Eſau into Meſopotamia, but he retur- Gen. ca.
ned agayne with two troupes hauing 41.
wyues and children, and great aboun-
dance of cattell. Ioſeph was ſolde into
Egipt as a bondſlaue & there for righ-
teouſnes ſake was thruſt downe into a
dungeon, but after a while it pleaſed
God to deliuer him and to make him
ruler of the whole countrye. Moyſes Exo. ca. 3
forſoke the wealth of Egipt and kepte
ſheepe in the deſert: and it pleaſed god
ther to apeare vnto him & to make him
gouernour ouer his people. Holy Iob
was abaſed euen to ſitt vpon the dung- Iob. ca.
hil ful of ſores, but in the ende God be 42.
ſtowed vpon him double welth to that
which he had before. Elias was poore Reg. Li.
and fled from the perſecution of Ieſa- 3. ca. 17.
bel but he was ſufficiently fed, once by 19.
the rauens that daylye broughte him
meate, and a nother tyme by bread
which God miraculouſly prouided for
him. Elizeus was poore, but he was ſu- Re. Li. 4.
ed vnto by great Princes: yea he was cap. 4.
able to feede others by bread miracu-
louſlye multiplyed. Bleſſed Toby was Tob. c. 1.
ſpoyled of al his ſubſtance by the wic-

ked King Senu-Acherib for his charitye towardes the dead: but after fortye fyue dayes he was restored to hys
Daniell. house and to al his possessions agayne.
Cap. 14. Daniel for his religion towards God, was cast into the Lions den, but he was fedd by a Prophet being wonderfullye
Machabi brought out of the lande of Iurye for
orum. Li. that purpose. And so as Mathias sayde
1. Cap. 2. to his sonnes, consider through-out euery generation, and you shal see, that al which trust in him are not weakned nor ouerthrowne. But what doe I rehearse the example of godlye men, our
Mat. 6. Sauiour sendeth vs, euen vnto the foules of the ayre to see how they are fed, & to the lillies of the fielde to beholde how they are clothed to thende that we should not doubte of God his prouidence, for meate drinke clothing & other thinges necessary for the mayntenance of this lyfe. And vndoubtedly this is a consideration of great importance. For if God of his goodnes extēd
Psal. 31. to feed the pore wormes of the earth: As it is written in the Psalme, *That he*
Psa. 144. *openeth his hand and filleth euery liuing creature with blessing, if he bestow foode euen vpō*

pen the yong Rauens, being not ſuccoured by their dames that brought them forth. If ney ther the feather of anye foule, nor the leafe of any tree, be deſtitute of his pro uidence, yf the verye Infidels be viſi- ted daylye with God hys benefyttes whiche they receyue of the Sunne, the Ayre, and the Earth yeelding her frui- tes in due time, how muche rather wil he prouide for his ſeruantes that ſuffer affliction for the glorye of his name. *How much rather will he prouide for you O ye of verye ſmale faith* ſayth our Sauiour. *Is not the lyfe more then the meate: and the bodye more then the rayment?* Therfore he that hath geuen the greater benefites, wil not fayle to prouide for the leſſe. Your father knoweth that you neede al theſe thinges, and who wil miſtruſt the prouyſion of ſo mightye, ſo wyſe, ſo good and ſo louing a father. *Seeke ther- fore firſt the kingdome of God and the iuſtice of him:* Take care how you maye ſaue your owne ſoules, & pleaſe God: *And all theſe thinges ſhalbe geuen you beſides*, ſo that you ſhal not nede to feare anye in- cõuenience by loſſe of temporal goods

Pſal. 146

Iob. ca. 39.

Mat. 6.

for

for god his cause. For declaratiō of this
Luc. 10. prouidence: Our Sauiour when he sent his Apostles first to preache, he forbad them to carye *Purse, or scrip or shoes,* and a litle before his Pasion he asked them
Luc. 22. *When I sent you Without purse and scrip and shoes, did you lacke anye thing?* But they sayde nothing. And after Christe his ascension when they went into farther countryes and therfore stode in more neede, and had lesse prouision for necessaries, heare what S. Paule saythe of
S. Pa. ad Cor. cap. 4 Epi. secūd him-selfe and other his fellowes. *In all thinges we suffer tribulation, and are not in distresse, We want, but are not destitute: We suffer persecution, but are not forsaken: We are cast downe, but we perishe not.* And with-
Cap. 6. in two chapters of the same epistle after a great number of thinges recyted that might seme contrary at the first apparance, he maketh vpp the sentence with these wordes, *As needye, but inriching manye, as hauing nothing, and possessing all thinges.* Meaning that they had the whole world and all God his creatures at cōmandement. And least you should thinke this priuiledge proper

to

to the Apoſtles and to none other, beholde the poore Hebrues, the verye firſt flowers of Gods Church, who ſold al that they had & gaue the price to be diſtributed in godly vſes: and you ſhal perceiue that they receiued their hundreth folde by Gods prouiſion, when the Gentils of ſunderye nations were careful to contribute to their reliefe, & S. Paule him-ſelfe was collector and bearer of the almes beſtowed vpon thē. And among holye Martyrs as we reade of manye that haue bene fed by the ſeruice of Angels, ſo we find very few that eyther in priſon or out of priſon haue periſhed for lacke of ſuſtenance. And in the number of Hermites that willinglye became poore for Chriſte hys ſake, we reade of S. Paule fed by a Rauen, and S. Gyles nouriſhed by the milke of an Hinde. And among thouſands that be extremelye poore in diuers religious familes, doe we not ſee that the moſt of them lyue and finde no great defect of neceſſaries? And can anye man doubt of ſufficiencie, hauing ſo manye examples of Gods goodnes

Act. 4.

Rom. 16

in

in this behalfe? Or is not this sufficiencie as muche as al the wealthe of the world can afforde, and therfore an hundreth folde in cõparison of that which anye one man possesseth. Especialye if
1. Tim. 6 a contented minde be ioyned therwith al. According to that saying of S. Paule. Piety with sufficiency is a great gayne. Therfore saythe he, *Hauing foode, and where-with to be couered, with these we are content.*

2 *Contentmente of mynde.*

THIS Quietnes & contentment of mynde proceedeth especiallye of Gods grace whiche tempereth the appetite of man, being before insatiable and crying stil after, bring, bring, although he haue neuer so muche alreadye. And as the desire of hauing more, is a great tormente to couetous riche men, enwrapping them with many cares, and setting them about much vnhappye busines: so this limiting of a mans desire, to be contente with that which God sendeth, be it more or litle is a singuler benefite, more worth then anye golde, yea such a one as no world lye treasure can procure. For tell me I

pray

pray you is it not much better to cure a man of his feuer, which cauſeth him ſtil to deſire drinke and neuer to be ſatiſfied, then to geue him drinke at his deſyre and not to quench but rather to kindle this thirſt. Here-of it commeth to be true which is ſayde in one of the Pſalmes. *A litle is better to the iuſte man, then the abounndante riches of ſinners.* Pſal: 36. And that whiche S. Hierome ſaythe. The beleeuing man hath a world of riches: to the couetous mā nothing is enough. *Epi. ad. Paulinū.* And the verye heathen Philoſophers, acknowledged that for a man to be cōtente with his owne was the greateſt & the moſt certayne riches: And it was a cōmon ſaying among them. The mind of a man is riche, and not his cofer. Of this contented minde, we haue an example of S. Paule, who ſayth ſpeaking of himſelfe. *I know both to be brought low, I know alſo to abound: (euerye wher and in all thinges I am inſtructed) both to be full, & to be hungerye, both to abounde and to ſuffer penurye.* Phil. 4. And if anye man ſhould ſaye: I am not S. Paule, I am not an Apoſtle: let him at leaſte, not be found inferior

to

to Socrates a heythen man, who notwithſtanding that he was pore, paſsing one tyme thorough the market place, and ſeing great ſtore of diuers warcs, ſayd with him-ſelfe. How many things be here, that I doe not deſire. And can not the grace of God worke as muche in the harte of a faythful man falling in to pouertye for his loue by meanes of perſecution? I thinke there is none of you that haue bene conuerted to God from the way of ſinne, and loue of this wretched worlde, eſpeciallye hauing loſt anye thing for Gods cauſe, that he hath not withal felt by experience the proofe of this poynte, and therfore I ſhal not neede to ſtande longer in confirming the ſame.

3 *Spirytuall graces.*

AND As for ſpiritual giftes and graces whiche God beſtoweth vpon thoſe that willinglye forgoe their temporal goods for his loue: S. Peter was a poore fiſher and for his boate whiche he lefte at Chriſts commandement he receiued the gouerment of Chriſte his Luc. 5. Church, in place of his nett. The worde of God was committed vnto him and

for

for his trade of taking fiſhes to their di Act. 3.
ſtruction, he was made a fiſher of mens
ſoules to ſaluatiō. He had neither gold Cap: 5.
nor ſiluer but with hys worde in the
name of Chriſt he could cure the lame, Cap: 9.
with his onlye ſhadow he could heale
the ſicke, and by his prayers he could
rayſe the dead againe to life. S. Paule Phil. 3.
eſteemed the things that were gaynes
to him before to be detriments for the
exceeding loue of Chriſt: And he was Act, 9.
made a veſſel of election to cary Gods
name before the Gentils, to teache &
cōuert the greateſt parte of the world.
He was rapte into the thirde heauen, 2. Co. 14
& ſawe the ioyes of Paradiſe. His name
was terrible to wicked ſpirites, his very Act. 19.
napkins and handkerchifs had efficacy
to cure all kind of malladies. The reſte
of Chriſts Apoſtles for that litle which
they froſooke at his bidding, receyued
authoritye to preach the Goſpel, ver- Pſal. 44.
tue to cure diſeaſes, and power to caſt
out deuils. They were made Princes Mat. 19.
ouer the whole earth, and appoynted
iudges of the worlde in time to come.
S. Anthony, S. Hilarion and others be

came willinglye poore, where-by they might more freelye serue God : and they became as it were Angels here in earth, they were made euen in this life
2. Pet. 1 fellowes with heauenly spirits, conquerors of deuils, phisitions for infirmities, fathers of many spiritual children, teachers of manye Relygious familyes, and Lordes ouer all Gods creatures. Who could liue more poorelye then S. Francis or S. Dominike chose to lyue for Christes sake and yet theyr lyues were miraculous their memory at this daye continueth honourable and the fruites of their doctrine and examples haue bene found thorough out al christendome almoste innumerable. And though such excellent prerogatiues ar not bestowed vpon euery one yet there be certain giftes which God bestoweth vpon al that truly serue him and much more vpon those that suffer anye thing for the profession of his true catholike fayth. I meane his grace wherby they are made in a sorte pertakers of the deuine nature, wherby their soules are bewtified and made amyable in Gods

sight

ſight, wherby they are inabled tō performe the offices of all vertues, and wher-with they are armed againſt al aſ ſaultes and temptations. The lighte of vnderſtanding wherby they perceyue Gods goodnes and withal they knowe the vanitye and vncertainty of al thinges that be in this worlde. The comfortes of the holye Ghoſt which neuer fayle to them that willingly weane thē ſelues from worldly ſolaces. The quietnes of a pure conſcience, which as the wiſe-man ſayth *Is lyke a continuall feaſte*. Pro. 15. The increaſe of Gods loue which maketh al afflictions light and eaſye. The hope and confidence of Gods merciful fauour and protection whiche cauſeth them euen to reioyce in their greateſt tribulations. The libertye of ſpyrite wherby they finde them ſelues free frō the baſe ſeruitude of earthlye deſires. The gift of patience, wherby they endure quietly and gladly whatſoeuer affliction is layde vpon them for Chriſte his name. The marueylous comforte, which all good folke receyue at theyr departing out of this vale of miſerye.

These and many other be the rewards wher-with al temporal domage is recompensed not only a hundreth, but enen an hundreth thousande folde yf one might vse any comparison as suerlye there is non to be made in this case.

Life euerlasting.

NOW If Gods payments be so plentiful in this lyfe what thinke you is containedin thes words *Vita æterna*, life euerlasting. Among al the tẽporal benefits that god hath bestowed vpõ vs, ther is none more dearly estemed, non more carefully defended then is our lyfe: although it be short & vnsure to continue subiect to many chaũges annoyed with sundry wantes & distresses, inwrapped on euerye side with infinite miseryes, and rather to be called a death then a lyfe. If then we make such accompt of this lyfe wherin we are daylye dying, the state wherof, is so vncertayne, so mutable, so ful of necessities, labours, paynes, woes, and al kinde of wretchednes: How greatly should we desyre to enioye a perpetual lyfe, a lyfe voyd of al peril, free from al mutation, wherin is no defecte, no trauayle, no so-

ſorow: A quiet lyfe, a lyfe abounding with all kinde of good, and in euerye reſpect a moſt happye and bleſſed lyfe. There is ſcarſlye any man that deſireth not to lyue although he be ſure by lyuing longer to ſuffer manye afflictions both of minde and bodye: and for the purchaſing of a litle falſe felicitye, conſiſting in tranſitorye goods, honours, and ſoueraygntye, although it ſhal indure but a verye ſmale while, we ſee that men ſpare for no expence, they ſhunn no trauayle, and finallye they refuſe not to doe or ſuffer anye thing, wherby they maye attayne vnto theyr deſired ende. Now when true felicitye and ſecure eternitye ſhal be ſo happily ioyned together, that neyther there ſhal be anye feeling of preſent wante nor anye doubt of defect to fall heraſter, is not this a lyfe to be procured and to be purchaſed with any bodylye payne, or temporal loſſe whatſoeuer maye be imagined greateſt. Dearly beloued Catholikes it is not poſsible to conceyue with thought, muche leſſe to expreſſe with wordes the dignytye

of thys rewarde which is reſerued for you, yf you perſeuer faythfull to the
Mat.24. ende. *Eye hath not ſeene, nor eare hath not*
hearde, neyther hathe it aſcended into the
1.Cor.2. *harte of man, what thinges god hath prepa-*
red for them that loue hym. Therfore it maye rather be cõmended with ſilence then ſufficientlye ſett forthe by anye ſpeach. Yet neuertheleſſe ſomewhat I meane to ſaye touching this moſt happye inheritance when I ſhal haue paſſed ouer the vttermoſt poynte of perſecution which is the ſheading of blood. In the meane time to comforte you againſt the loſſe of your worldly goods, I maye be bolde to ſaye hauing almightye God for my warrant that for the loſſe of worldlye offices which you might beare in the common wealth, and nowe doe forbeare them for conſcience ſake, you ſhal be all crowned
Mat. 5. Kinges in that heauenlye, bleſſed, and euerlaſting kingdome. For your lands whiche maye be taken from you, you
Pſal.141 ſhal enioye euery one of you the lande of the liuing without diſturbance, enuye, or contradiction. For ſupplye of

the

the wants which you maye fall into by
the ſpoile of your moueable goods you Iſaie. 49.
ſhal be ſure neyther to ſuffer hunger
nor thirſt nor other neceſsitye. In lieu Apo. 7.
of your howſes of timber and ſtone,
which happylye you ſhal forgoe, and
moſt ſure you are not long to continue
in them, beſides that they may alſo fall
to ruine by ſome miſchance: you ſhal 2 Cor. 5.
haue manſyon places in heauen not
built with hand which cannot decaye,
and you ſhal dwel in them for euer.
For the diſgrace wherin you lyue be-
ing in a manner debarred from the
court & from the ſight of your Prince Iſa. 33.
you ſhal ſee the King of Kinges in his
maieſty being preſét before his throne
and ſeruing him daye and night in his
Temple. You ſhal ſee God, you ſhal Apo. 7.
loue God, you ſhal prayſe God for e-
uer. You ſhal haue Pallaces for priſons,
you ſhal haue gratulations of Angels,
for the reproche which you ſuffer a- Ioan. 12.
mong men. In ſtead of earthly honour
& ſeruice, you ſhal haue honour from Luc. 12.
God the father, yea you ſhal haue chriſt
him-ſelfe to ſerue and minyſter vnto

you the greateſt prefermente that by anye harte could be deſired.

Concluſiõ of this firſt parte.

AND Thus ſeeing your refuſal and abſtayning from the proteſtantes churches to be moſt iuſt & reaſonable: The loſſe which you ſhal ſuſtayne for ſo good a cauſe to indifferent mindes tollerable: The recompence whiche you ſhal receaue with-out all proportion

Iac. 5.

[both here and in the lyfe to come] incomparable: I exhorte you all (deare country-men and beloued brethren in Chriſte) to follow the example of huſband men who committ their ſeede to the ground nothing miſtruſting to receyue in time the precious fruite of the earth albeit their ſeede be for a tyme buried and trodden vnder foote, and ſowſed with ſhowers and bittten with many a cruel winter ſtorme: It is now winter with you, the ſeede which you muſt caſte into the ground are theſe worldlye goodes which you ſhal either leeſe or geue for Gods-ſake. Feare not the pinching colde of this hard ſeaſon nor the ſharpe ſtormes of perſecution. For ſhortlye the ſpring tyme of the reſur-

ſurrection ſhal come, and then your plentiful fruites ſhal appeare, and you ſhal haue a glad ſommer of heauenlye ioye, and a perpetual harueſt of perfect bleſſednes. Immytate here-in thoſe merchaũtes who are contente to haue their money tranſported by waye of exchange into ſuche places where they maye receyue it more commodiouſly. Your countrye is heauen, be contented that your goodes be tranſported thether, although by the handes of ſuche as thinke to ſpoyle you. God him-ſelfe wil be your aſſurance for receipt of the whole. And wher-as men are glad to geue ſome-what for the exchaũge, you ſhal haue manyfolde gayne both in reſpecte of quantitye and quallitye. You ſhal haue muche for a little, golde for ſiluer, thinges ſpiritual and euerlaſting for bodylye and corruptible thinges. At the leaſt-wiſe prouide for your ſafetye as paſſengers doe on the ſea in outragious tempeſt, they caſt awaye theyr goods and ar contented ſo that themſelues maye come ſafe to lande. The violence of this preſent ſtorme may per-

haps be ſuche by Gods ſufferance as that you ſhal hardly keepe your wealth and ſaue your ſoules withal, be content to be depriued of the one, wherby you maye preſerue the other, arriuing ſafe at the heauenlye porte, where al your friendes and kinſe-folke expecte you: I mean the nine orders of Angels with al, Apoſtles, Martyrs, Virgins, Confeſ-
Pſal. 141 ſors, & other glorious Sayntes, among whom you ſhal haue no lack, and with whom you ſhal liue and reioyce euerlaſtinglye. Set before your eyes the notable conſtancie and firme reſolution of thoſe three worthy yong Hebrues,
Dan. 3. who being captiues in a ſtrange lande, deſtitute of frindes, and depriued of al humane ayde and comforte, would chooſe rather to be caſte a lyue into a burning fornace, then to worſhipp the ſtatue of Nabuchodonoſor, or to doe anye honour to his Gods. Deare Catholikes your caſe is ſome-what like, albeit the extremitye be not euery way ſo great, they being in peril of death, and you onlye at this preſent in danger to leeſe your goods & liuelyhoods.

The

The fornace of pouertye is threatned to al thoſe that ſhal refuſe to honour Caluins bread, and Cranmers communion booke by the aſsiſtance of their bodylye preſence. But feare not the terryble flames of extreeme neceſsitye. Geue no eare to the vayne ſounde and pernicious Muſike of worldly & carnal mens perſwaſions who geue you counſel to reſerue your ſelues for a better daye and in the meane tyme to dallye and diſſemble with the world and not to lett your enemies take the ſpoyle of your goodes where-by they maye tryumphe ouer you. But aſſure your ſelues, howſoeuer the conditions of times ſhal change this is your tyme of tryal wherin you muſt eyther ſaue your ſoules and wynn gloryous crownes for your faythful confeſsyon or elſe you ſhal damne your ſelues by cowardlye yealding to doe aginſt your cõſcience. And to ſaye the verye trueth, the deuil is your onlye enemye: theſe men that afflicte you temporallye are more your friends, then they are aware of: They are but fyles to polyſhe and make you bright,

bright, they are but hammers to bring you to good faſhion, they are but rodes of correction to keepe you in due awe and obedience to your heauenlye Father. The only triumphe and victory whiche the fiende your mortal aduerſarye ſeeketh is, to make you caſte awaye your ſoules by greuous ſinne and damnable deuiſyon from God hys Churche: and contrary-wiſe, your conſtant perſeuerance ſhalbe to his confuſion and to your great honour and renowme. Be not moued with the multitude of thoſe whiche fale thorough faynte harte and lacke of patience, but looke to the cõmendable example of theiſe three young men whom I nowe ſpeake of, and make aunſwere as they did that your God whom you worſhip can deliuer you from this burning furnace, and from the handes of al thoſe that perſecute and oppreſſe you. And if he wil not, yet make it knowen vnto al men that you wil neyther by worde deede nor anye kinde of outwarde ſemblance, alowe or acknowledge anye other religion then that which, by the con-

conſent of al Chriſtendome hath bene and is accounted Catholike. Dreade not the flames of penurye in this lyfe, knowing that if you be caſte into thys furnace, Chriſt him-ſelfe wil come and ioyne in companye with you, cauſing this feruent flame of worldlye wante, to become lyke a freſhe ayre or comfortable dew, by ſpiritual comfort thorough his grace. The fire ſhal not hurte or greeue you, it ſhal only burne your bondes and ſett you at lybertye from ſundrye noyſome cares of this worlde. Your perſecutors are thoſe who euen now are ſcorched with this flame being al-wayes needye, and deſirous to haue more, poſſeſſe they neuer ſo much. And the daye wil once come (I would for their partes it might be otherwiſe) whē you ſhal eate, & they ſhal be hungerye: you ſhall drincke and they ſhal-be thirſtye, you ſhal-be glad, and they ſhal be confounded: you ſhal prayſe God thorough exultation of hart: and they ſhal crye for inwarde ſorowe, and ſhal howle thorough contrition of ſpirite, I meane al this in the next life: in hope Eſaie. 65

wher

wherof I deſire you to continew ſtead-faſte and firme in the way of our Lord, and that you may the better perſeuer, I exhorte you to cõmend your ſelues to God by your owne prayers and by the deuotion of others which you may purchaſe by your almes, now whiles you are able, releeuing thoſe that be al-readye in neceſsitye. And eſpecially you maye appeaſe God his wrathe by hauing the bleſſed Sacryfice daylye offered in your houſes, for your owne ſtates and for our whole countrye, alſo your chiefeſt armour againſt all aſſaultes ſhal-be the holye Sacramentes for the admyniſtring where-of, and for your ſpiritual comforte otherwiſe, yt ſhal-be neceſſary for you to retaine and to make muche of thoſe godlye Prieſtes with you, who be emongeſt you in daylye perril of theyr lyues for your ſoules health. Whiche is the ſecond thing where-vnto I meane to exhorte you: In the meane tyme I deſire you to take this in good worthe vntil God ſhal make me able to performe the reſte.

And

And with-all I humblye and earneſtly beſeeche the God of all grace, who hathe called vs vnto his eternal glorye in Chriſte Ieſus, to perfyt you, hauing ſuffered a lyttle, to confyrme, and ſtabliſhe you. To him be all honour and glorye for euer and euer. Amen.

Your Honours and Worſhipps humble ſeruant in Chryſte.

H. B.

FINIS.